AHMADIYYA MUSLIM CENTENARY 1889 – 1989

إِنَّ الدِّينَ عِندَ اللَّهِ الْإِسْلَامُ

THE Ahmadiyya Gazette USA

OCTOBER, 1994 / AKHA, 1373

THE U.S.A. JAMA'AT WELCOMES OUR BELOVED IMAM

HAZRAT MIRZA TAHIR AHMAD, KHALIFATUL MASIH IV

"YET IT MUST BE REMEMBERED THAT, ACCORDING TO ISLAM, THE STATUS OF A PLACE OF WORSHIP IN THE SIGHT OF ALLAH IS NOT RELATED TO PHYSICAL GRANDEUR OR OUTSTANDING ARCHITECTURAL DESIGN. THE GREATNESS OF A MOSQUE DEPENDS ENTIRELY ON THE FEAR OF GOD AND THE SINCERITY WITH WHICH THE WORSHIPPERS BOW AND PROSTRATE THEREIN."

Afsar Jalsa Gah, Dr. Ahsan Zafar Sahib, Naib Amir II, with his team

Afsar Jalsa Salana, Dr. Masoud A. Malik Sahib, General Secretary, with his team

FROM THE HOLY QURAN

Surely, the first House founded for mankind is that at Becca, abounding in blessings and a guidance for all peoples.

In it are manifest signs; it is the place of Abraham; and whoso enters it, enters peace. And pilgrimage to the House is a duty which men–those who can find a way thither–owe to Allah. And whoever disbelieves, let him remember that Allah is surely independent of all creatures.

(3:97-98)

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا
وَهُدًى لِّلْعَالَمِينَ ۝ فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ
وَمَن دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ
مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ وَمَن كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ
عَنِ الْعَالَمِينَ ۝

SAYINGS OF THE HOLY PROPHET
(PEACE AND BLESSINGS OF ALLAH BE UPON HIM)

Of all the buildings the most beautiful and attractive in Allah's sight is a Mosque.

Whoever built a Mosque, Allah would build for him a similar place in Paradise.

"For him who makes his ablutions at home and then walks to one of the Houses of Allah to discharge the obligation imposed on him by Allah, one single step of his towards the Mosque wipes out a sin, and another step raises his status."

FROM THE WRITINGS OF THE PROMISED MESSIAH
(PEACE BE UPON HIM)

MOSQUE

At the heavenly sign of solar and lunar eclipse in 1894, The Promised Messiah, peace be upon him, prophesied that the foundation stone of the Renaissance of Islam and a superior world order have been laid. Now, mosques will be built and people will enter them, and join the Divine Movement in hordes. (*Noorul Haq*, Vol. 2, p.42)

After this prophecy, The Promised Messiah, peace be upon him, forcefully appealed and he said:

"Our Jama'at needs a lot of mosques. It is a house of God. Whichever village or town can build it, this should be well understood that (in that town) foundation of the progress of Jama'at is also laid with it."

He goes on to say:

This is not mandatory that the mosque must be embellished and be a brick building. Just enclose the plot and a room of thatched roof may be built. The Prophet's mosque also had its roof of a few palm tree branches which continued for a long time. It was Hazrat Othman who built it with bricks because he loved construction of fine buildings. (*Malfoozat*, Vol. 2, p. 42, First Print 1894)

Better get a piece of land and make an enclosure around it. That will be a mosque for you. No good will be done by creating disorder. If you will not retaliate against your enemy, God will revenge for you. He takes care of him who prostrates at his doorstep. (*Malfoozat*, Vol. 6, p.33)

EDITOR ZAFAR AHMAD SARWAR

ASSISTANT EDITORS SYED GHULAM AHMAD FARRUKH
MIAN MUHAMMAD ISMAIL WASIM
ABDUL SHAKOOR AHMAD

THE IMPORTANCE, PURPOSES AND BLESSINGS OF
JALSA SALANA
IN THE WORDS OF THE PROMISED MESSIAH (A.S.)

PURPOSE OF JALSA

Let it be known to all who follow me sincerely and have taken a pledge of allegiance to me that the purpose of this pledge is to suppress worldly desires and to make the love of our Benevolent Lord and His Apostle (peace and blessings of Allah be upon him) prevail upon the innermost feelings. The objective is to achieve a freedom from worldly concern such that, when the journey towards the hereafter approaches, it will not at all feel burdensome. To achieve this goal, it is essential that you spend enough time in my company and devote a good part of your life to this cause. A time will come, God willing, when you will witness a powerful Divine Sign which will eliminate your weakness and create true faith, enthusiasm and drive. Always keep this goal in mind and pray for its achievement. Until you reach that stage, make extra efforts to keep visiting me. To take the pledge without an accompanying desire to meet me suggests a pledge that is devoid of any blessings and amounts to mere formality.

Since, due to personal weakness, constrained circumstances or the length of distance, everyone cannot make the trip very often, and also since there are many who have not developed a zeal to come voluntarily without any concern of inconvenience or potential financial loss, it appears desirable to fix three days of every year for a Jalsa so that all sincere Ahmadis may, God willing, attend if they are healthy, have the time, and are not prevented by any external circumstances.

The major aim of this gathering is that the sincere members of the Jama'at should be able to derive religious benefits and at the same time they should acquire more knowledge and advance in their God-consciousness. One advantage is that meeting their friends will broaden their circle of brotherhood and strengthen their mutual ties. (Asmani Faisla, page 351-352).

NOT AN ORDINARY GATHERING

It is essential that all those who are able to afford to travel should attend Jalsa, which is in so many ways a source of blessings. They should not mind minor losses in this regard. God gives ample reward to sincere believers at every step and no hardship or trouble goes to waste (it is definitely rewarded by God). I should like to repeat that this Jalsa must not be approached like other, ordinary gatherings. This affair has been based upon the succor of God. (Ishtihar, December 7, 1891).

PRAYERS FOR PARTICIPANTS

I pray to God that He may be with all those who are coming to attend the Jalsa, that He may grant them great rewards, show mercy to them and remove their hardships and sorrows; may He let them have what they desire and raise them up on the Day of Resurrection along with those to whom He has shown mercy and His grace. O God! O You who are the Greater Granter, the Benevolent and the Merciful, and the Remover of hardships, do listen to all these prayers of mine and grant us victory over our opponents with great glaring signs, for You have the power to do whatever You like. Ameen. Ameen once again. (Ishtihar, December 7, 1891).

SIGNIFICANCE OF JALSA

The main purpose of this Jalsa Salana was that the people of our Jama'at somehow achieve within themselves such a transformation that their hearts bow totally towards God; and their hearts fill with the fear of God; and they become the embodiment of righteousness, kindness, fear of God, and truthfulness, and that they possess meekness, humility, honesty and zeal for religious expeditions. (Shahadat-ul-Quran).

All friends should make it a point to arrive on (the date of Jalsa) for the sake of God, to listen to

(continued on page 6)

A Message from

HAZRAT MIRZA TAHIR AHMAD

KHALIFATUL MASIH IV

SUPREME HEAD OF THE WORLD-WIDE AHMADIYYA MUSLIM COMMUNITY

ON THE OCCASION OF

INAUGURATION OF BAITUR RAHMAN MOSQUE

The building of places of worship, such as mosques, dedicated entirely to the one and only one God, is indeed among the noblest tasks. But alas, the places of worship are sometimes built with mixed intentions. They are not always entirely and purely dedicated to the worship of Allah alone.

Islam stands out among religions in its total commitment to the Unity of God. Yet it does not permit its adherents to interfere with the beliefs and practices of the idolatrous religions. The principal teaching in this regard, without compromise, is given in the following verse of the Holy Qur'an.

"There is no compulsion in religion."

This contains, indeed, the fundamental principle of freedom of religious practices and beliefs.

This principle also implies that those who believe in the Unity of God cannot be denied the right to worship in mosques. The doors of the Muslim mosques must, therefore, always remain open to the followers of all religions who believe in the Unity of God. As far as physical access is concerned, even the idolaters are not denied. That which is forbidden is only to pay homage to anyone besides God. The Muslim places of worship must entirely remain dedicated to God alone in all sincerity.

There is no doubt that this grand, spacious and beautiful building is extremely impressive and is a treat for the eyes to behold.

Yet it must be remembered that according to Islam, the status of a place of worship in the sight of Allah is not related to physical grandeur or outstanding architectural design. The greatness of a mosque depends entirely on the fear of God and the sincerity with which the worshippers bow and prostrate therein. However, it is permissible to build large, spacious, simple but beautiful mosques, such as this one for whose inauguration we have all gathered here together. This is an issue that relates to the deeprooted intentions that precede every human project. If the mosque incidentally also happens to be attractive and beautiful, without the element of lavishness, it is not disapproved in Islam. *Alhamdolillah* – all praise be to Allah – I can say with great confidence that those who participated in the building of this mosque did so entirely to win Allah's favor and had no baser motives.

The first house of Allah ever built in the U.S.A., was by the Ahmadiyya Muslim Jama'at in 1922. Since then we have been able to add 28 more mosques or centers of worship. It is a small number, but the work is quickening in pace with the passage of time. Out of the total, 22 were added only between 1982 and 1994. We are planning to build many more in the coming years to keep pace with the expansion of the Jama'at.

I do hope and pray that the sacrifices of all those who have generously participated in the building of this humble yet great house of God will find favor with the Lord. This mosque has been built at a cost of $4.25 million, which has been provided almost entirely by the members of the US Ahmadiyya Jama'at. A large share of the credit goes to the members of the Association of Ahmadiyya Doctors/Surgeons, who provided more than half the entire expenses. The president and office bearers of the Medical Association should especially be remembered in our prayers. Among them there are some whose personal sacrifices are phenomenal. As far as the rest of the Jama'at, a large majority of them participated to the best of their capacity, with enthusiasm and a spirit of dedication that has touched my heart. The Amir of U.S.A., M.M. Ahmad Sahib, and his team, who worked diligently under his able leadership, are also to be remembered in our special prayers. Outside the executive, there is one name which I would personally like to add to the list of those who performed outstanding work with regard to the collection of funds: Hadhrat Sheikh Mubarak Ahmad Sahib, the ex-Amir and Missionary in-Charge of U.S.A. His strenuous tours for fund raising have been truly impressive. He must be nearing 90 years of age and yet, by the Grace of Allah, he works like a young man. God bless him and all the workers in whatever capacity they worked. May posterity also remember them with prayers when they read this brief mention of their services on this stone tablet.

Allah, however, does not need any inscription to remind Him. I have no doubt that He will always shower His blessings on those who have participated with profound sincerity only to please Him. May He always remain pleased with them. Along with those who have made outstanding financial contributions, there are also others who have only been able to offer small sums, but with pure love and deep sense of sorrow that they could not offer more. The ways of Allah are strange. In His sight, sometimes, small contributors are held higher and closer in His love than those who have offered more. He knows best and to Him we should all turn with prayers that He should ignore our shortcomings and forgive our sins and accept our offering, small or big, pure or defective, with mercy and graciousness. May He grant us the opportunity to be able to achieve the very noblest of expectations related to the houses of His worship.

Mirza Tahir Ahmad

Khalifatul Masih IV

Importance of Jalsa

(continued from page 4)

His Words and to participate in prayer. Such truths and words of wisdom shall be heard as are essential for the increase of faith, conviction and knowledge. Such friends will also be entitled to special prayers and special attention. Effort will be made before the most Merciful Lord that He may draw them towards themselves and accept them and grant them a change for the better...And effort will be made through prayers to create a bond of spiritual union between all and remove every barrier of estrangement, aloofness and difference. (The Promised Messiah (a.s.), Jalsa Salana 1891).

THE PURPOSE OF GATHERING HERE OF GUESTS FROM ALL OVER THE WORLD IS TO LEARN THE WORSHIP OF ALLAH

(The following is a transcript of the address Huzoor delivered to the workers of Jalsa Salana Canada 1994. It was prepared by Sister Amatul Muid Bryant under the supervision and responsibility of National General Secretary, Dr. Masoud A. Malik.)

After *Tashahhud, Ta'awwuz* and *Surah Fatihah*, Huzoor said:

Alhamdolillah that the institution of Jalsa Salana which was founded in 1891, more than a hundred years ago, has now flourised and spread out and has covered many continents. Many Jalsa Salanas on the pattern of the first one, which was founded by Hazrat Masih Mauood (peace be on him) are now taking place in as many countries as there were the number of guests present on that date. The first Jalsa Salana started with a humble beginning of seventy-five guests. And during the last one hundred years, with the Grace of Allah, Allah has blessed that humble–but in His eyes a very lofty beginning–with such Grace that now as I have told you for each guest there is a country in which there is a Jalsa Salana held. And in most such countries the number of workers exceed the number of guests of that year.

So that was the beginning with seventy-five guests. Now you are definitely much more than seventy-five as workers who are going to welcome guests of Hazrat Masih Mauood (peace be on him) from different countries of the world. And with the Grace of Allah during my hijrah I have particularly paid attention to the fact that we must try to produce miniatures of the same Jalsa with the same noble traditions in the same style. So that each Jalsa is on the pattern of the Jalsas which we inherited from the time of Hazrat Masih Mauood (peace be on him) and which developed and progressed and evolved with the process of time.

So we have created very noble traditions with the Grace of Allah. We have followed them and the traditions inherited in Qadian were carried out with very special regard and care as if they were transplanted from Qadian to Rabwah. And as every live institution continues to develop and progress, so the institution of Jalsa Salana also continued to progress and evolve; but on the same pattern. This is the most important thing.

Evolution can take place in various departments internally, but as a whole the species has not changed. Man has evolved to the species of homo sapiens as we know, but now that evolution is internal evolution. So is the case of Jalsa Salana. The pattern is the same, the style is the same, the spirit is the same. That is why I take jealous care of these things that they should not be altered by different countries and new fundamental changes should not be brought about. Evolution, of course, there would be. Every live institution must evolve. That's the sign of life. But to change the basic phenomenon, the pattern, the fundamentals, is one thing which we shall never permit to happen because we know these noble traditions are most wonderful. They are an unbelievably beautiful combination of the worldly wide, worldly-wise wisdom and experience together with the spiritual wisdom and experience which goes hand in hand with the worldly experience during Jalsa Salana.

In this connection I had a goodly longish meeting with your officer RABITA, Naib Amir Sahib, yesterday, which lasted about two hours or thereabout, where I examined each item of your Jalsa Salana programs. I began to do that but then I thought perhaps I should speak to him from my memory what I remember of all these things and he should go on checking from the list which was before him. And with the Grace of Allah I discovered to my happiness that there was very little change which had occurred here. And that was duly corrected. So now we can say that the Jalsa Salana held in Canada is on the pattern of Qadian Jalsa Salana, protecting and carrying the

same noble traditions but at the same time evolving in certain areas.

Now, what is that evolution–within the species I mean. An example of this was told to me as I was walking from my residence to here. In those days, in the olden days, the number of guests were recorded in black and white, on paper, on registers and everybody was of course registered. Now is the age of computers. There is a sign of evolution. With the passage of time, you will have more facilities and with the growing demands and requirements those facilities will come to your aid. That is not a change, that is evolution. So I hope, *Insha Allah*, this institution will continue to evolve in the same pattern.

I would just remind you of a few of the features. I spoke of simultaneous progress in both spiritually and worldly wise organizations. The only institution in the world which can boast of two parallel and simultaneous step by step progress is the Jama'at Ahmadiyya and all its institutions. Jalsa Salana being no exception. In no other such organization you'll find parallel religious and spiritual organizations taking care of the religious and spiritual requirements of the workers who are a part of a large institution. There the ultimate goal of the Jama'at's foundation; the reason why Jama'at was founded, I mean, is always kept in view.

So it is not just how best you take care of your guests, how well you're organized, how well you manage things regarding your responsibilities toward your guests. But apart from that and together with it, I should say, we take special care of your spiritual and religious requirements. And we keep reminding you that if you forget your five time prayers while you're involved in this work then you are travelling in a direction which is not the direction of Hazrat Masih Mauood (peace be on him). Then you are travelling in a direction which is not the goal set for you by Hazrat Masih Mauood in this modern time. The ultimate goal is to lead you away from the world towards God. And the fundamental to that, is five time prayers. So, it is one institution which has taken, always taken, special care of this particular reminder to the workers.

I remember whenever, in whatever capacity I was associated with Jalsa Salana, I always took special care to see to it that workers under me said their prayer five times a day and as best as possible, in the best manner as possible, that is to say, by performing the prayers in congregation. So for that for instance, when I was working in Langar Khana many years–many a year I have worked as Nazim Langar Khana in different Langar Khanas I was posted. So I noticed one thing, to my desperation in fact that many boys who worked with great zeal around Tannures, where bread is cooked, around caldrons where condiments were prepared and curry was prepared, that they thought, "We are involved in a very noble task so Namaz is secondary now. If and when we find time we will say the prayer otherwise it's OK." I completely revolutionized their thinking in this regard, completely gave it a BOLT OF FAITH.

I said, "Look here! The purpose of gathering here of all the guests from all over the world is to learn worship of Allah. That is the ultimate goal. If you sacrifice your goal for the sake of means to achieve that goal then you have committed suicide." Again, it's illogical, it should not and it cannot happen that you sacrifice the goals for the sake of means. Means are created for the sake of goals, goals are never sacrificed. So, I always try to instill this deep message into them and then organize within our organization people who are responsible for just five time prayers. They would report to me. And I told them, "You can have your own congregational prayer. It's not necessary that you all say the prayer together." During Jehad this is possible – this has been done. So, whenever you find a little time between the rush at the windows of the distribution of bread, then you immediately get prepared and say your prayers." And whenever you find time from cooking curry, etcetera, you do the same thing. And when it was done it was done with such falicitation on all parts, everybody enjoyed it like jubilation. And things not only set right regarding our spiritual responsibility, but we noticed, and I always noticed that with deep satisfaction, that our other managerial things also

went on much more smoothly.

We saw the hand of God helping us at times of need. So I can't claim, it would be wrong for me to claim, that my Langar Khana was the best one but it was among the best ones, of course. And particularly I noticed that at the time of certain crises Allah aways helped us. Unbelievable things happened and the difficult times were tidied over with the Grace of Allah, with His special help and mercy. So, if you serve the goal it is a strange goal that takes care of its means itself. Be loyal to the goal and your goal will see to it that your day-to-day tasks and efforts in moving towards the goal are made easy for you. And this is something which doesn't happen in the worldly institutions. So this is where we bring things together, not only in this, in so many other ways as well.

I particularly took note of the fact that the boys who were handed over to me from schools or from other institutions or from the streets of Qadian or Rabwah were sometimes remiss in their moral conduct. They did not bear themselves well in dealing with guests, sometimes they were short tempered. Sometimes they were given to loose talk which was not decent so I saw to it that I became close to them, I became friendly with them. I gradually taught them with love how to improve their language, how to improve their conduct with others.

So instead of becoming short tempered at some misconduct on the part of the guest, I told them they should tolerate these things with special care, control themselves, discipline themselves because guests are sensitive. Guests expect deep respect and sometimes they forget their own responsibility towards the host. And sometimes I found they were short tempered and they spoke harshly to those who served them. I noticed it myself. Many a time it happened. I remember those persons, in fact, who became very ferocious with regard to something they expected of our administration which we failed to do, and talked very loudly and very belittlingly of everything and said, "What are you doing here? You're wasting your time. You have failed in your duty. You have not taken proper care." I always listened to all this smilingly. And took special care to meet their requirement and at the end of the day they always returned with apologies. And sometimes I made friends with them, lifetime friends in fact because of that particular incident.

So to be sacrificial in your conduct is also another lesson which I have learned from Jalsa Salana in particular. Because here you meet all sorts of people–good tempered and bad tempered and some people who only criticize others and never introspectively examine their own conduct. But this is something which improves both the guest's conduct as well as the host's conduct. So with this particular goal in mind, I always try to improve the quality of moral conduct of the workers who were allocated to me and my institution. And this is what we were expected to do everywhere.

I am using the first person not to indicate that this was the only institution where this was done. We had learned it from the mother institutions right from our childhood. And I believe everywhere the same thing was done. It was no exception but I am only saying it in first person so that you, because of your love for me, you are more deeply motivated because of this. If I said our institution did this or that, there would be no personal element to further boost your resolution to follow the same things. So I am using this first person only for that purpose to gain an extra kick, an extra influence over your thinking and your resolutions and motivations. So that is what I want to happen everywhere in the world–here in Canada, there in America, elsewhere in the world and that is what we always try to do.

I remember when I went to Africa in various African countries I saw that the style of Jalsa Salana as far as the care is concerned for the guest, was much below the standard which we were taught and we were used to from our childhood days. And I was, at times I had to be angry–angry with the missionary-in-charge, angry with some others, I said, "For God's sake! what are you doing to your guests?"

They said, "You don't know this is Africa,

you know? This is how they are treated."

I said, "This is not Africa! This is Ahmadiyya-land. Ahmadiyyat is universal. It is all the same everywhere in the world. I will not permit you to change the features of Ahmadiyyat. The countries must change, and they should look like Ahmadiyyat. Ahmadiyyat would not look like Canada. Ahmadiyyat would not look like European countries or African countries. We are going to bring about a revolution in the world–a moral and spiritual revolution in the world whereby one united nations will develop under the banner of Hazrat Muhammad Rasoolulah (peace and blessings of Allah be upon him). That can only happen with revolutionizing our conduct.

Those colors can't change. Races can't change. Country affiliations can not change. What can change is conduct. So it is there where we must concentrate in bringing about a revolution in human conduct so that it is universalized with one banner, under one style. And that is the style of Hazrat Muhammad Rasoolullah (saw) Sunnah. It knows no barrier. It is neither eastern nor western. It belongs to no country. It belongs to humanity.

So it is humanity which we must emphasize, the human role in all of our organizations, the human role which we learn not from the so called humanitarian movements but the human role which we learn from Hazrat Muhammad Rasoolullah (saw) and those who followed him.

So these are the two major objectives of this Jalsa Salana. The first one is to be able to get closer to God. All Jalsa Salanas are held for this purpose. So any administration which takes you away from God rather than closer to Him has failed. However well you may cook your bread, however well you may serve your bread, still if you fail in that ultimate objective, your institutions will have failed.

Secondly is the sense of dedication with absolute moral excellence. Absolute moral excellence as far as it is possible. Now that absoluteness of course was achieved only by Hazrat Muhammad Rasoolullah (saw). He was a paragon of moral virtue. It will set an example for us. So absolute–when I stopped at the word absolute I thought perhaps it's not possible for you to achieve absoluteness in this regard. But within our own spheres of capabilies, if we try hard to achieve that absoluteness with reference to the moral qualities of Hazrat Muhammad Rasoolullah (saw), I believe that with the Grace of Allah at whatever level we return to God, in His sight we will have reached absoluteness–because what is important is always moving towards the goal. And the goal is very high, very lofty, very far away from us but as long as you keep moving, you serve the purpose. As long as you close upon the goal you should remain satisfied that with the Grace of Allah you have served your part well.

So these two things are the subject of my address today. Try to improve the quality of your work of course. You cooperate with each other. But in all such things, these two goals will help you. If you are a worshipper of God, if you are good morally, then your institutions should run perfectly well.

Whenever there is a failure in institutions it always is because of some moral failure underneath. Where there is egoism in clash with the egoism of somebody else. Where there is some other pride, or whatever you may call it, in clash with somebody else's pride, then things begin to fail and gradually crumble to pieces. But in a moral society which is based on the morals of Hazrat Muhammad Rasoolullah (peace and blessings of Allah be on him), in a dedicated society to God and His worship the managements follow like slaves. They have to be of good quality. It's impossible for a God-fearing people to run anything with mismanagement. You see these things go hand in hand together. So instead of trying to over-emphasize managerial part, if you emphasize, and rightly so, the religious and spiritual part, then I assure you the management is bound to improve because it always follows.

We have seen things managed at a time in Qadian when most of the workers of the higher level, I mean those who were assigned tasks of managerial appointments here and there, they were Sahabas, companions of Hazrat Masih Mauood

(peace be on him). Although the means at our disposal were very meager in those days. There were so many shortages of this and that, even there was a shortage of money at times. And the managerial skills were not yet developed fully. But the atmosphere was so beautiful, so wonderful. There never was a breakdown which could create panic anywhere. There were shortages of food of course. But everybody felt calm. Everybody pardoned other persons who were responsible for that failure. And with that spirit of cooperation and forgiveness things moved most beautifully. There were no complaints because people were more patient. They were better trained. And those who made mistakes, they did Istighfar and they did not throw blame upon others. The tendency was to take all the blame on oneself.

So it is the sacrifice of such noble people of those days which has bequeathed to us this most highly developed system of Jalsa Salana organization. We must continue to owe our gratitude to them and remember them in our prayers. So it is the piety in fact which has given birth to Ahmadi institutions whether they be Jalsa Salana institution or any other institution. It is your piety of today which is going to bequeath excellence to the future generations. So keep this in mind and never forget it. Never permit it to deviate from this set path of nobility which has been set before us by Hazrat Masih Mauood (peace be on him) and those who followed him. And the path is set by the one who learned from his holy master Hazrat Muhammad Rasoolullah (saw). It is one and the same path, only revived in the present times. Allah bless you all.

And you must again remember to keep watch on each other's prayers. If somebody, somehow, has not learned to say prayers, this is the time that he should start doing it. Because I know in this society there are many who have come from some countries–some places in Pakistan, let's say, where the standard of religious performances, that is prayer, etcetera, was not up to the mark. I know, I have been working in Waqfi-Jadid and Kuddamul Ahmadiyya, I have been visiting so many villages. I know the standard of some youth was much below the minimum required standard. So I know they have come along with those defects to settle in certain foreign countries. They can not be easily recognized because otherwise they are very zealous workers, they are very obedient, they love Ahmadiyyat. They even make financial sacrifices. So basically they have a hollowness within them which can not be viewed from outside. But they have that cavity within. And if the cavities are not filled, if voids are continued to remain and develop, then there is always a danger of them to collapse.

So this is high time we started taking care of those who unfortunately have not been up to the mark according to Ahmadiyyat. But these are the institutions which help them learn the ways of Ahmadiyyat. During their normal day-to-day life, they do not come across such opportunities as much as during such days. But if it is done with consciousness, with planning, then, *Insha Allah*, you will gain great results.

I know many people who were related to institutions in Jalsa Salana where I served who did not know how to say prayers–boys of good families whose grandfathers were maybe companions of Masih Mauood. But the course of deterioration set so fast, so rapidly, that unless you're conscious, always, and wary to meet this challenge and to stop this rot, things can go out of your control and you may be surprised one day that so much bad habits have been introduced into your way of life without your taking notice of them.

So that is what I am telling you from my personal experience. Now during those few days, about seven to ten days of work together, I saw them completely change. These boys, they were good people. They were ready to cooperate. They were amenable for everything good which I told them. Because basically they were good. Basically the quality of those workers here who don't say their prayer five times is good because otherwise they would not dedicate their time. So you take care that whatever flaw they have that also is removed and their cavities are filled, because voids within can prove dangerous later on.

You know when accidents take place in an

airplane, sometimes the wing of an airplane suddenly gives way and breaks at the joint, when the investigations are carried out, very often it is discovered that while the wing was manufactured there was a small bubble left in the middle somewhere. And it was that bubble which caused that great explosion and loss of such life. So these small cavities at the time of stresses can prove very dangerous.

So it's high time that we saw to it that during all our works together, where we work in cooperation with each other, we improve the religious quality of our brothers as well as ourselves. And when you enter from one side of Jalsa Salana administration and walk out at the other, you should have been processed by that period. If you send a piece of bread flattened, raw bread on one side, and walk on the other end and you see the same raw bread, you will have not achieved anything. In fact, you have wasted so much of food. If you see it burned, even then, you have wasted so much food.

So this is how human beings should be examined. Workers at one end of Jalsa Salana enter sort of raw. When they are received or delivered at the other end, spiritually and morally and in their religious conduct, in every sphere of religious life, they must walk out better people; more mature; people on whom work has been done and they feel the difference in their personalities before entering the work and during leaving the work or walking out to enter their new life again.

That is my message and I hope, Insha Allah, you will take good care of whatever I have said. And keep it to yourself and pass it on to your future generations. When you grow up and you address people of a younger generation, maybe after thiry–forty years, remember these things. Pass them on to others. And tell them to pass them on to others. We have to take care not only of this generation but of this century and of the centuries to come. Allah bless you, and Allah bless us all.

GUIDELINES FOR THE QADHA BOARD GIVEN BY HAZRAT KHALIFAT-UL-MASIH IV

1. If a party to a dispute disregards Nizam-e-Jama'at and turns to a court then the other party will also be allowed, as a matter of course, to contest the case in the court to safeguard its interest and protect its rights.
2. If a party disregards Nizam-e-Jama'at and takes its dispute to a court, such an act would deprive that party of its right to bring any future disputes for settlement to the Jama'at.
3. If a party wishes to bring a dispute before Nizam-e-Jama'at, it must notify Nizam-e-Jama'at in writing of its intent. Nizam-e-Jama'at will only agree to consider the complaint if both the parties jointly apply to Nizam-e-Jama'at for a resolution of their dispute and both are prepared to sign an irrevocable deed of arbitration.
4. A party which, in the past, took its dispute to a court, disregarding Nizam-e-Jama'at and not wishing to bring any future disputes before Nizam-e-Jama'at, and becomes involved in a dispute with another party, then the dispute will have to be taken to the court. Nizam-e-Jama'at will not intervene in such a case.

Opening Ceremony of a Memorable Mosque

A HOUSE OF GOD BUILT IN SPAIN AFTER SEVEN CENTURIES

HAZRAT KHALIFATUL MASIH IV PERFORMS OPENING CEREMONY OF MASJID BASHARAT, IN PEDROABAD, SPAIN

The foundation stone of an Ahmadiyya Muslim mosque was laid in the town of Pedroabad, Cordoba, Spain, on 9th October, 1980 by Hazrat Mirza Nasir Ahmad, Khalifatul Masih III. This was the first Muslim mosque to be built after nearly seven centuries. The project was completed within two years. Hazrat Mirza Nasir Ahmad had passed away by that time. Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV, performed its opening ceremony on 10th September 1982 with his own sacred hands. The English translation of the moving address he gave on that historic occasion is given below for the readers of *The Ahmadiyya Gazette*, USA.

After reciting *Tashahhud, Ta'awwuz* and *Surah Fatihah,* he said:

"In the name of Allah who is Beneficent and Merciful, today I perform the opening ceremony of this mosque. My heart is full of His praise Who is the Lord of all the worlds. He is the master of this earth and heavens and all that lies between them. Every transitory possession will at last return to Him. There will remain neither temporary owner nor permanent. He is the Everlasting Master Who is the One and Only God. No one is His partner. We are performing the opening ceremony of this mosque and humbly solicit Him that He may grant us strength for His true worship as no one can worship Him truly without the strength granted by Him. Our souls prostrate at His doorstep and beg of Him:

> "O our Lord Who is the fountain-head of all guidance, please guide us to the right path and make us steadfast over it. May we achieve the end of the righteous people. May we achieve the end of those who were ultimately rewarded by You and who were declared righteous by You."
>
> "O our Everlasting Lord and God Who is the source of every radiance and right path, please save us from the path of those wretches who once walked the right way but could not keep it and became deserving of Your wrath instead of your reward. Again, we beg You to protect us from the path of those who once walked the right path but later abandoned it and were deprived of Your light and walked on the ways of Satan."

Today our hearts are full of His praise at the opening ceremony of this mosque and our tongue sings songs of His holiness. His remembrance is soaked in our life and our soul. Today we are prayer personified. We humbly pray to Him:

> "Our Lord grant us strength to discharge all the responsibilities that fall on our shoulders and make us capable to protect all the higher values that are linked with this mosque that has been built for the sake of worshipping You alone."

What are those higher values? These values are, that portals of this house may remain open for His creatures. Everyone, without discrimination of color, caste or creed believing in Your Unity and coming to prostrate at Your doorstep may enter this House. No one may stop anyone to enter Your House who wants to worship You. We leave the affair of the miscreant to You who enters Your house to create disorder and mischief. We trust You and beg of You that such people may not get

a chance or strength to pollute and desecrate Your house. O our Lord, grant us strength that we may always remember this noble message which is linked with every mosque that is built in Your name.

What is that message? That is the message of peace and harmony. That is the message of equality, justice, love and brotherhood between man and man. That is the message that as there is one and only one God in heaven, O people of the earth, you also unite and be one. Drive away hatred, jealousy and suspicion from your hearts. Abandon everything that divides man from man. This mosque reminds you vociferously through its Azan five times a day that your God is One and you are all His creatures. All greatness belongs to Him and He is the One Who is worthy of worship. So, O the sons and daughters of Adam and Eve, if you too want to be one, stick to Him and cement your bond with Him. He is our common Creator and He is One.

Every mosque that is built to worship God Almighty and His adoration reminds us of that noble address which that man of God and His messenger, Hazrat Mohammad Mustafa (peace be upon him) delivered on the last pilgrimage before his final journey towards God. This historic sermon amply explains to us the true philosophy of divine unity and fundamentals of God's worship. It clearly tells us that it is impossible to do justice to His true worship, if we do not honestly deliver the rights of His creatures. This sermon enumerates the rights a man has over his fellow man. It makes a man understand that if he will not pay the rights of his fellow men, he will be severed not only from creation but from the Creator as well. This is the everlasting sermon that is timeless. It is as fresh, and verdant as it was fourteen hundred years ago.

The Holy Prophet addressed one hundred and twenty five thousand devotees and worshippers of God present at that sermon:

اَيُّهَا النَّاسُ اَلَا اِنَّ رَبَّكُمْ وَاحِدٌ وَاِنَّ اَبَاءَكُمْ وَاحِدٌ اَلَا لَا فَضْلَ لِعَرَبِيٍّ عَلٰى اَعْجَمِيٍّ وَلَا لِاَعْجَمِيٍّ عَلٰى عَرَبِيٍّ - وَلَا لِاَحْمَرَ عَلٰى اَسْوَدَ وَلَا لِاَسْوَدَ عَلٰى اَحْمَرَ - اَلَا وَاِنَّ كُلَّ دَمٍ وَمَالٍ وَمَاثُرَةٍ كَانَتْ فِى الْجَاهِلِيَّةِ تَحْتَ قَدَمَىَّ هٰذَا اِلٰى يَوْمِ الْقِيَامَةِ - اَلَا لَا تَظْلِمُوْا - اَلَا لَا تَظْلِمُوْا - اَلَا لَا تَظْلِمُوْا - وَمَاءُ الْجَاهِلِيَّةِ مَوْضُوْعَةٌ - اَلَا اِنَّ كُلَّ رِبًا فِى الْجَاهِلِيَّةِ مَوْضُوْعٌ - فَاتَّقُوا اللّٰهَ فِى النِّسَاءِ - اِنَّ لَكُمْ عَلٰى نِسَآئِكُمْ حَقًّا - وَلَهُنَّ عَلَيْكُمْ حَقًّا - اَرِقَّائُكُمْ اَرِقَّائُكُمْ اَطْعِمُوْهُمْ مِمَّا تَاْكُلُوْنَ وَاَلْبِسُوْهُمْ مِمَّا تَلْبَسُوْنَ - اِنْ جَآءُوْكُمْ وَاَمْوَالَكُمْ وَاَعْرَاضَكُمْ حَرَامٌ عَلَيْكُمْ اِلٰى اَنْ تَلْقَوْا رَبَّكُمْ -

"Listen O mankind! Your Lord is one God. Your progenitor is also one. No Arab has supremacy over a non Arab and no non Arab has any superiority over an Arab. Neither white is superior to black nor black to white. Harken that I crush under my feet til doomsday any desecration of human life or his property or any false superiority that prevailed during times of ignorance. Beware! Usurp no one's rights. Usurp no one's rights. Usurp no one's rights. I terminate blood letting of the days of ignorance forever. All the interest moneys (prevalent for exploitation of human rights) are terminated for good.

"Fear Allah in the matters of women. As you have rights over them, they have the same rights over you. Take care of prisoners. Take care of prisoners. Feed them what you eat yourselves. Clothe them with what you wear. Harken that the respect of your lives, your properties and your honor are made mandatory to you til the time you meet your Lord".

This is the message. For the preservation and the revival of its spirit once again, one of the great servants of Hazrat Mohammad Mustafa (peace be upon him) was sent to this world as the Imam of this age. This was done so that he may remind us those things that were once said by Hazrat Mohammad Mustafa. He was to raise a community like that of the community Mohammad Musstafa. He was to convert the holy Islamic teachings into pious human deeds. By this great man, I mean Hazrat Mirza Ghulam Ahmad, who was raised as Mahdi and the like of Christ on the head of the fourteenth century. He brought the message of revival of Muslim Ummah and launched the wonderful scheme of uniting the world of Islam under his banner and laid the foundation of this Jama'at. It has been raised for the service of mankind and of the Muslim Ummah.

This Jama'at has been named as "Jama'at Ahmadiyya". Addressing the mankind of this age he says:

> "The true and perfect God is the Lord of the worlds to believe in Whom is everyone's obligation. His upbringing is confined neither to a particular nation, nor to an age and country. He is the Lord of all the nations and all the ages. He is the Lord of all the places and of all the countries. He is the origin of all the graces. Every physical and spiritual power comes from Him. The whole universe is reared by Him. He is the mainstay of every individual. The munificence of God is universal which has encompassed all nations, countries and ages.... Therefore, if these are the faculties of God, it is meet that we also develop these qualities in us. (*Paigham-i-Sulh*)

Again he says:

> "Make every effort to spread His unity all over the world. Have mercy on His creatures and do not hurt anyone with your tongue or hand. Keep on trying to help humanity." (*Kashti Nooh*)

Explaining the objective of his advent, he says:

> "I have been sent to the world for removing moral and spiritual frailties of mankind. I stand on the footsteps of Jesus Christ. I have been named 'the Promised Messiah' in the same sense. I have been enjoined to spread the truth in the world with unusual signs and pious teachings. I am against the teaching that force be used to spread religion and people be killed for this purpose. I am under orders to remove these follies as much as possible from the Muslims. I have been commanded to call them to pious morals, forbearance, justice and ways of truth. I would like to declare to all Muslims, Christians, Hindus and Aryas that I have no enemy in the world. I love humanity as a loving mother loves her children. Even more." (*Arba'een)*

Admonishing his own Jama'at he goes on to say:

> "I would like to make my Jama'at, who consider me The Promised Messiah,understand that they should eschew these bad habits. God has nominated me as "Promised Messiah' and has clothed me with the garments of Jesus, son of Mary. Therefore, I advise them to refrain from corruption. Be sympathetic to mankind. Cleanse your hearts of jealousy and rivalry. For this will make you like angels. What a filthy religion that has no human sympathy. What a dirty path which is fraught with thorns of jealousy of self. So, O you who are with me do not be like them. Ponder what you gained from religion. Was it that you continually torture mankind? Religion is to attain life that is in God. No one got this life and no one will ever get it except when man attains godly qualities. Therefore, have mercy on all so that mercy descends on you from high. Let me show you a path that your radiance may surpass all lights. It is that you leave all envy and jealousy and show sympathy for the whole mankind. Get lost in your God and be absolutely clean with Him. (Islam and Jihad)

Therefore, the epitome of the message of Islam is that man, to whatever color or race he belongs and whatever tongue he speaks, is God's creature. Our God, Whom we call ALLAH is God of every one of us. He is merciful to every nation and to all the countries. To him everyone is equal and like brothers. He is extremely kind and merciful. He is Omnipotent God. He who bows before Him and begs of Him, He showers graces on him and shows mercy to him. Today, mankind stands on the brink of a terrible disaster. Every effort to save humanity apparently seems frustrated. But one door for protection is still ajar. It is that man submits to his Master and Creator and tries to earn His mercy by accepting His divine message. Today, we have gathered here to pray to Him and beg of His succor to fill this House with supplications and entreaties.

The gates of this house will remain open to everyone who believes in one God and bows before Him and worships Him. We pray that this mosque becomes a mercy and kindness for Spain,

for the whole of Europe and for all the world and our God graciously accept this humble effort of Jama'at Ahmadiyya.

Taking advantage of this opportunity, I thank everyone who took part in any manner in the completion of this mosque. I especially thank the Municipality of this town and all the state authorities of the Government of Spain who, despite the differences in religion, granted permission to acquire land and permitted the construction of this mosque. Thus by providing us facilities they have opened the door of inter faith co-operation and sympathy. May Allah bless them all.

While I express my thanks to others, one outstanding among the names is the architect of this edifice Sr. Jose Luis Lopez Lope Depigo. He did not employ his professional knowledge alone but put love and heart in its construction to make it beautiful. I profusely thank the proprietors of celebrated manufacturing firm of electrical goods in Spain, Sr. Antonio Carbonel of Generators Sevilla S.A., who offered costly electrical furnishings for the mosque. May Allah bless them and reward them abundantly. May Allah reward all others who rendered any service in constructing this house of God.

Before I proceed further, I cannot help expressing that despite the fact that my heart is full of joy and God's praise at this very happy occasion, there is a feeling of pain which is due to the memory of the loving person, Hazrat Mirza Nasir Ahmad. I am not the only one having this feeling but millions of Ahmadis the world over join me in that memory. It is not only the Ahmadies but the fortunate people of this area also who witnessed the spectacle of laying the foundation stone of this mosque some time ago and were introduced to our late and beloved Imam, Hazrat Mirza Nasir Ahmad (peace be upon him). But our heavenly Father and Master in Whose name this mosque has been built, is dearer to us than any other person. No doubt we loved him who has departed but his Caller is dearer than him. Our hearts are complacent at His decision and bow at His door step. He is dearer to us than everyone else. He loves His creatures most. He is a shoreless ocean of love which had no coast in the beginning nor a bank in the end. His love for His creation is limitless. Every religion that sprouts from His everlasting love, surely teaches love alone and does not present to mankind anything but true love and sympathy.

Contrarily, this principle is also true that if a religion claims for itself that it is a divine message but teaches hatred, jealousy, enmity between man and man or creates chaos and disorder among them is a false religion. It is because hatred does not come out of the bosom of love. Out of a mother's breast venom does not flow but sweet milk alone. The truth of Islam also lies in its teachings of peace, harmony, love and kindness.

In the end, I would once again like to mention that we have nothing in our hearts except love for the people of Spain.

We have come here to call them to One God for Whose worship and for the opening ceremony of this mosque we have sincerely gathered here. We firmly believe that the only solution of all the miseries and all the problems of the world is that it comes back to its Creator. There is no other way except this to bind man in bonds of love. Like the waves of love surging in the hearts of the children of one mother and one father, only the belief in the hearts of mankind that they are also children of God will create those sentiments of love amongst the people of east and west and those who live in north as well as south for which mankind is craving as one who is dying of thirst without water in a vast desert.

So, I swear to God Who holds our lives and knows our hidden thoughts, I announce on behalf of myself and of Jama'at Ahmadiyya that we have brought no other message except love of Almighty God and love of mankind.

There may be nations on earth that may be conquered with weapons other than love. No doubt it is done. But people of Spain are not among them. My study of Spaniards tells me that they cannot be conquered except with the weapons of love. How nicely some learned historians have written who analyzed the final defeat of Emperor Napoleon that he could not understand the true

nature of the people of Spain. He tried to subdue them with the power of sword and establish alien rule. They were the people who could not be conquered with the power of the sword. Therefore, he was neither defeated in the vast frosted fields of Russia nor was his destiny decided at the battle field of Waterloo. His fate was decided in the fields, on the knolls and on the mountains of Spain. Rout became his destiny when he decided to conquer the hearts of Spaniards with the power of sword.

With the true guidance of my Lord and insight granted to me by Him, I firmly believe that the conquest of the people of Spain has been destined only with the weapons of love, sincerity and service. No one has been given power to change this destiny. But along with this, I would like to reassure the people of Spain that conquest with love is a double edged sword that subdues simultaneously the heart of the victor and vanquished with the same stroke. It leaves both hearts pining for love of each other. There remains no difference between victor and vanquished or lover and the beloved. Oh no! It is a wonderful world where victor turns into vanquished and vanquished becomes the victor.

See, when a lover triumphs over his beloved, he does not retaliate against the excesses of the beloved. He yields to the beloved all the more. He wails to his beloved not to persecute him any more. He cries that all the excesses of the beloved were not wounds but the cure.

So I end my address with two verses of the Holy Founder of the Ahmadiyya Movement The Promised Messiah (peace be upon him) who was sent to rescue this world from destruction and he says:

اے محبت عجب آثار نمایاں کردی
زخم و مرہم برہ یار تو یکساں کردی
تا نہ دیوانہ شدم ہوش نہ آمد مرا
اے جنوں گرد تو گردم کہ چہ احساں کردی

Love, O Love! Strangely you have inspired me; That injury and balm became equal to me. How I thank you my love that I go around you, Am mad in your love and want not to come to senses.

May we also love mankind in the same way. May the people of this world be granted hearts that they also start loving one another in the same manner.

REQUEST OF PRAYER FOR RIZWAN UMAR MAHMOOD

Our six year old son Rizwan Umar Mahmood was very seriously injured in a car accident on 4 May 1992. He received severe closed head injuries and has neurological trauma. By the **Grace of Allah** he has made progress through the coma, through hospitalization and now he manages on his own with limitations. He still has limited muscle and neurological control of his right arm and leg which is of great concern.

We humbly request all members of the Ahmadiyya Jama'at to remember Rizwan in their prayers, that **Allah**, by His Grace, continue the improvement of his intellectual, neurological development and proper growth and control of his right arm and leg.

Our thanks to all members of Jama'at for their prayers during the last 2 years.

Buland A. Mahmoood & Faaiza Hamid
Huntsville, Alabama

A BRIEF HISTORY OF THE MOSQUES AND MISSION HOUSES IN THE USA

(Lt. Col. Saied A. Malik, National Secretary, Property)

"The similitude of those who spend their wealth for the cause of Allah is like the similitude of a grain of corn which grows seven ears, in each ear a hundred gains. And Allah multiplies it further for whom-soever He pleases; and Allah is Bountiful, All Knowing" (The Holy Quran, 2:262)

From a remote unknown village of Qadian in India, cut off from the rest of the World at that time, in 1934 Hazrat Musleh Mauood, the Second Caliph (may peace and blessings of Allah be upon him) appealed to members of the Ahmadiyya Community for twenty-six thousand Rupees, an equivalent of 850 dollars at today's rate of exchange, for Mosques and Mission Houses in foreign lands for the propagation of Ahmadiyyat, the true Islam. The Ahmadiyya Jama'at responded to this appeal whole heartedly.

Today, by the Grace of Almighty, in the United States of America alone, the approximate value of the real estate for Mosques and Mission Houses, both purchased and donated, runs into millions of dollars which equals to crores of rupees. *Alhamdo Lillah.*

It was in October 1982 that Hazrat Mirza Tahir Ahmad, *Ayyadahullaho Taala Benasarehil Aziz,* during the first year of Huzoor's khilafat, made an appeal to USA Jama'at to work for the establishment of 5 large Centers at a cost of 2.5 million dollars. With Allah's grace and Huzoor's prayers, The response of the U.S. Jama'at was splendid and heart warming. Prior to his appeal there were only 7 mosques and mission houses, but since then, U.S. Jama'at purchased additional 20 mosques and mission houses at far more than the amount Huzoor had appealed for (nearly 4 million dollars).

The above figure does not include the value of the Mosque under construction—Masjid Baitur Rahman and Mission House Complex on the East Coast whose first phase is estimated to cost almost five million dollars, exclusively to be raised by the members of the Ahmadiyya community residing in the United States of America. And soon shall we see the blessings of Allah, as promised by Him multiplying it further and the name of Allah shall echo from every nook and corner of this Great Land.

In September 1993, Sahibzada Mirza Muzaffar Ahmad Sahib, Amir Jama'at USA, performed the ground breaking ceremony. 9.6 acres of land for this complex was purchased in 1986.

In the same year, *i.e.*, in 1993, on an appeal made by the Amir Jama'at USA, the members of the Ahmadiyya Medical Association voluntarily committed themselves to raise 3.1 million dollars to meet the construction cost of the mosque. True to their words, they fulfilled their promise by the end of August, 1994.

It is a beautiful 3 story building in white precast with a minaret and a dome. The devotees pay their homage to the glory of God–our Creator –and spread the truth and the divine message brought by the Khatimun Nabiyyeen, Hazrat Mohammed Mustafa, *Sallallaho Alaihe Wasallam.*

In 1922, a building in the heart of the City of Chicago, State of Illinois, was acquired at a cost of three thousand dollars. It was the first mosque and mission house of the Ahmadiyya Movement in Islam, in the United States of America.

The money for the purchase of this building was remitted from Qadian, District Gurdaspur, Punjab, India. Hazrat Mufti Mohammed Sadiq Sahib, one of the companions of Hazrat Promised Messiah (peace be upon him), was the missionary at that time in the United States who finalized the deal on behalf of the Ahmadiyya Jama'at. It was a two-story house of brick structure.

In 1992 the present Caliph, Hazrat Mirza Tahir

Ahmad, *Ayyaeda ullah ta'ala be nasrehil aziz,* directed that this historical mosque should be preserved, although, with the passage of time, it has become old. He decided that a dome or dome-like construction incorporating the material from the existing building as a symbol of its past and continuity be used. Since new construction was to be carried out, the adjacent building was also purchased to make a bigger mosque, without disturbing the original mosque. Furthermore a minaret is also provided to this building. The construction is in progress. The mosque was named Sadiq Mosque.

The first Muslim House of Prayer in the U.S.A. was erected from ground up as a mosque in Dayton, State of Ohio, by the Ahmadiyya Muslim Community in 1952. The mosque is known as the Fazle Umar Mosque.

On the West Coast in 1985, a parcel of 4.75 acres was purchased in Chino/San Bernadino County, California, on which a complex was constructed comprising of a Mosque, mission house, two residential quarters for missionaries with a parking lot for 86 vehicles. The mosque named as Baitul Hameed is one storey, 10,920 sq. ft. facility containing 2 prayer rooms and fellowship hall, one office, a conference room, a reading room library, a nursery, in addition to two single family residences on approximately 3 acres of 4.75 acre parcel. The total cost of construction was over one million dollars ($1,300,000). The opening ceremony was performed by Hazrat Khalifatul Masih IV, the present Caliph, *Ayyedahullaho Taala Benasrehil Aziz,* on August 7, 1989.

The present Mission House in Washington D.C. known as Fazal Mosque was purchased on 6th April 1950 for $42,000. It consists of two plots–one on which the Mission House is built and the other adjacent to it is vacant. The deal was finalized by Sir Chaudhary Mohammad Zafrulla Khan Sahib, a companion of the Promised Messiah, peace be upon him. The building is located in a diplomatic enclave. It is a three storied building with a basement.

The Sadiq Mosque in St. Louis is a Mosque cum Mission House. It was purchased in 1974 at a consideration of $9,000 in the name of Ahmadiyya Movement in Islam. Efforts are in hand to get a bigger place for the Mosque and Mission House due to expansion of Jama'at in St. Louis.

Yousaf Mosque was constructed in 1983 at a cost of $82,000. It was donated by Dr. Mohammad Zafar Qureshi. In 1985, the City of Tucson needed a portion of land for widening the road running along this lot. For purpose of relocation and acquisition of land the county paid $133,000 as compensation. The mosque still exists and the area after acquisition is reduced to 100'x80'. With the amount the county paid at a new site a parcel of 40 acres was purchased for the construction of a bigger mosque.

Dr. Ahsanullah Zafar, President Willingboro Jama'at, donated a parcel of 15 acres of land on which the Jama'at Mission House exists. An amount of $375,000 was spent on the construction of a beautiful mosque and mission house.

The Philadelphia Mission House was purchased for a consideration of $42,000. It is located in the heart of downtown.

The New Jersey Mission House cost $240,000 and has its own car park while the Mission House itself is on a busy street.

Glen Ellyn Mission House is in Chicago. Its area consists of approximately 5 acres. It had a constructed building at the time of purchase and the price paid was $262,500. It is located on a main road. The property is used as Mission House and residence of Missionary.

In 1988 a house in Dayton, Ohio was purchased for the residence of Missionary at a cost of $20,000. It is located quite close to the Fazle Umar Mosque.

The Baltimore Mission House which is located on Garrison Boulevard in Baltimore, Maryland, was owned by five parties jointly, three persons who were office holders of the Baltimore Jama'at at the time of purchase (in 1984), a separate Corporation – The Baltimore Ahmadiyya Muslim

Mission – and Mr. Abdul Hafiz who is deceased. All legal papers were prepared for three parties who signed it over to the Ahmadiyya Movement in Islam. A trust estate was created for Jameela Hafeez, widow of Mr. Abdul Hafeez, for her to inherit the share of the property and then turn it over to Ahmadiyya Movement in Islam. The deed was finally signed on June 17, 1984 in the name of Ahmadiyya Movement in Islam, free of all encumbrances. Jameela Hafeez and Mr. Rusell Sands, the fifth member, had been fully reimbursed for their investment. Subsequently, major renovations were carried out. The top floor of the building is used as residence of the Missionary.

Baitul Ahad Mosque was once a Christian Scientist Church. Dr. Syed Jaffar Ali and Begum Azeeza Ali, members of Cleveland Jama'at, had initially acquired this property in July 1986 to convert it into a medical office. In Spring of 1987 the property was finally transferred in the name of Ahmadiyya Movement in Islam, after reimbursing the amount of $140,000 at which Doctor and Begum Jaffar Ali had originally purchased it.

There are two large halls, one with a seating capacity of 250 to 300. Two small rooms downstairs and the living quarters upstairs with 4 bathrooms. It has parking facility of 50 cars. This building is currently used as the Mission House.

A 7 acre plot for Troy mosque was purchased in Detroit in 1984 for $125,000. Zoning order was obtained. A plan was also prepared and was submitted to Hazrat Khalifatul Messih IV, *Ayyedahoalla Taala*, for approval, but Hazoor observed that it was based on an alien concept, the architect had no idea about Islamic traditions where segregation of sexes is a major element in planning. Circulation space was too excessive and plans were too ambitious and of monumental nature. The plan currently is at the back burner.

In Florida the Ahmadiyya Movement in Islam has a residential plot of land at Port Malabar in Brevard County. It was purchased at a cost of $17,095. The whole area around it is under development, as such, no construction as yet is contemplated.

In December 1993, Hazrat Khalifatul Masih IV, *Ayyedaholla Taala* approved the purchase of a property for Miami Jama'at. It was on a 2.3 acre plot with 3 bedroom house costing $199,000. Later it was discovered that the property did not have the required frontage length, to be converted later as a mosque and, therefore, the approved property was not considered suitable.

However, keeping in view the approved perimeter of size and cost, Miami Jama'at found another property, a 2.5 acre plot with a 3 bedroom large house costing $160,000. The county zoning laws also permitted the use of the site as a place of worship. The property was better than the previously selected property in terms of the local zoning requirements, its physical condition and its relative cost in a similar location. Huzoor graciously accorded his approval for purchase of this property. Huzoor authorized a loan of $114,000 from its own funds, National H.Q. gave $29,460 as grant and Jama'at had its own collections of $55,540.

A Mission House in Charlotte, North Carolina was acquired with about 4 acres of land close to one of the Main Highways. Chaudhary Nasir Ahmad, President of North Carolina Jama'at, took initiative and made a contribution of $16,000 towards its acquisition. The Jama'at also collected another $14,000 making a total of $30,000.

The Mission and the land has cost $78,000 and the balance is provided from Washington H.Q. This amount of $48,000 which was provided to North Carolina consisted of $18,000 as grant and $30,000 as loan to the Jama'at to be paid back in installments.

The property in San Francisco was purchased on December 6, 1988. It was reported that there will be no problem in getting land use permit for the property to be used as a mosque, particularly when there was a Church and a Public School in close proximity.

When the Amir Jama'at USA visited San Francisco on December 29, 1992, on the issue related to a proposal to shift the Mission from the

(continued on page 27)

SIGNIFICANCE OF MOSQUE IN ISLAM
SOME MONUMENTAL MOSQUES

Abdussamee Khan, Professor Jamia Ahmadiyya, Rabwah

It is an eminence of The Holy Prophet Hazrat Mohammad Mustafa (peace be upon him) that God made the whole earth pure and a place of worship for him and his Ummah. Now there is no place on earth where worship cannot be done. The Holy Prophet said:

جعلت لی الارض مسجداً و طهوراً
(بخاری کتاب الصلوٰۃ باب جعلت۔۔)

"The whole earth has been made mosque and pure for me" (Bokhari, Kitab as-Salat)

Among the religions of the world, Islam stands unique in performance of mostly combined worship. Its teachings are that the whole world bows down before the Almighty collectively. That is why this great religion enjoins to designate certain places for worship where people gather and bow down before the Almighty collectively. Such places in Muslim parlance are called "Masjid" (mosque). These buildings are the retainers and containers of divine grace and blessings. As a matter of fact they are the sources of benediction as the Holy Prophet said:

احب البلاد الی اللہ مساجدھا وابغض البلاد الی اللہ اسواقھا. (صحیح مسلم کتاب المساجد باب فضل الجلوس فی مصلاہ)

To God, the most adored places are mosques and the most undesirable places are market places. (Muslim, Kitab Al-Masajid)

If we give thought to this Hadith, we will learn that the purpose of man's creation is to establish the worship of God; therefore, the places most adorable and lovable to Him are those that are supportive and helpful in achieving this purpose. Contrary to this, places where one can forget God and man is mostly under material pressure, are the market places. Therefore, they are most undesirable to Him. That is why a mosque is the place where relationship with God is established and eternal life achieved and they are going to live forever. The Holy Prophet (peace be upon him) said, "On Doomsday the whole earth will perish except the mosques". (Kanz al-Ummal, vol. 4 p. 139) These are the places which carry the signs of divine Unity, their radiance will live eternally. They are adorned with divine light and are the ornament of earth's face.

HISTORY OF MOSQUE

The first House of God built for mankind on earth was the mosque which is known as *Baitullah* or Ka'aba. The Holy Quran says:

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ ۝

"Surely, the first House founded for mankind is that at Becca (Mecca), abounding in blessings and a guidance for all peoples". (3:97)

God has proclaimed about this sacred house:

وَالْبَيْتِ الْمَعْمُورِ ۝ وَالسَّقْفِ الْمَرْفُوعِ ۝

"And by the frequented House; And by the elevated Roof". (52:5-6)

This house will remain populated and exalted for all times to come.

The mosques all over the world are its reflections. After the construction of Baitullah, hundreds of thousands of houses of God were built until the time came when that ideal man, Syedna Hazrat Mohammad Mustafa (peace be upon him) was born who took worship to its pinnacle. He himself was the ideal of Ka'aba and was the most true and greatest worshipper of the Almighty. It is a pity that his own people did not permit him to make a House of God during his sojourn at Mecca. That is why he and his companions offered prayers wherever they got an opportunity to worship. Abu Bakr, his bosom friend, after coming into the protection of Ibn al-Dughnah, a Meccan

chief, constructed a tiny mosque in his own house. But the disbelievers would not permit him to worship even there and demolished it. (Bukhari Kitab Bunyan al-Kaaba, Bab Hijrat al-Nabi).

MASJID QABAA

After his migration to Medina, the Holy Prophet (peace be upon him), alighted at Qabaa, a suburb of Medina. There, he laid foundation of the first house of God with his own blessed hands. He along with his Sahaba were the masons and the laborers to build that Masjid. He intensely loved that mosque. During his sojourn at Medina, he visited this mosque every Saturday and used to say two Rak'ats prayer. (Bukhari kitab Fazl al-Salat fi Masjid Mecca Bab man ata Masjid Qabaa). His Sahaba continued this practice after him and even today it is a center of devotion for the pilgrims visiting the place.

MASJID NABAWI (PROPHET'S MOSQUE)

The most distinguished mosque of Holy Prophet's time is the mosque that is called Masjid-i-Nabawi (Prophet's Mosque). It was built by the Holy Prophet (peace be upon him) along with his Sahaba after he came to Medina. The land on which it was built belonged to two orphan boys, named Sahl and Suhail who lived under the care of Hazrat As'ad bin Zararah. They offered the land to the Holy Prophet gratis. But the Holy Prophet insisted on paying the price which they accepted. (Bukhari Kitab al-Manaqab Bab Hijrat al-Nabi)

Both these mosques were quite simple and rickety also. Their walls were built with mud bricks and roofs made with date leaves supported by the pillars of date trunks. With a little rain their roofs leaked and it was all muddy. But these were the houses of God that manifested the majesty of the Almighty to the whole world. The foundations of the conquest of not only Arabia but the whole world were laid in these mosques. Majid Nabawi was blessed by the Holy Prophet (peace be upon him) for at least ten years. It served as a school and a college. This was the law court and a place of training for Muslims. From this mosque, people rose who established new heavens and earth in place of old ones. It was from here that sublime truth was proclaimed. Time turned magnificent palaces into rubble but these mosques whose foundations were laid on solid Taqwa are still alive and will remain as such forever.

THE MOSQUES OF MEDINA

With rapid increase of Muslim population in Medina, the construction of other mosques also started at different locations in the town. Imam Abu Daood has written that during the life-time of the Holy Prophet (peace be upon him) nine mosques were built in Medina. In all these mosques, worship took place separately and regularly. They were named according to different tribes as follows:

Masjid Bani Omar, Masjid Bani Saa'ida,
Masjid Bani Ubaid, Masjid Bani Salma,
Masjid Bani Raa'ih, Masjid Ghaffar,
Masjid Bani Zuraiq, Masjid Juhaina,
Masjid Aslam.

During this period, there were about thirty mosques around Medina and its suburbs belonging to different tribes. They were the places where the Holy Prophet (peace be upon him) had offered prayers at some time and concerned tribes or other Muslims built mosques on those lands as sacred relics. Imam Bukhari has written an exhaustive chapter about these mosques in his magnum opus, *Sahih Bukhari,* which were built on the routes of Medina where Huzoor offered prayers. In this chapter, he has given an account of a number of those mosques.

I would like to mention here about the mosque where the first Jumua'a (Friday) service was offered after the mosques at Medina. This is the mosque of tribe of Abdul Qais in Bahrain and built in a village named Jawathi. (Bukhari kitab al-Jumuah Bab al-Jum'uah fi al-Qura)

During the period of Khilafat-i-Rashidah, (the four sacred caliphs) wherever Sahaba took the message of Islam, they erected monuments in the shape of Masjid with the same Taqwa. They filled the known world with mosques, the houses of God and Unity was proclaimed everywhere.

HUGE EDIFICES

When God granted material wealth to Muslims, they started making the houses of God

also into the most beautiful edifices. They brought every comfort, prize and beauty in those mosques. They built grand and graceful mosques in Iraq, Syria, Spain, Turkey, India, and remote places of Russia which are regarded as unique pieces of architecture even today. They produced marvels in artistry of painting, carving, engraving and stone cutting while building these mosques. They are counted among the wonders of the world today. People who go to see them salute the creators of those monuments. The identical voice of Allaho Akbar raised in every house of God anywhere in the world creates a feeling of overwhelming reverence in human hearts. It fills the mind with the majesty of faith of Mohammad (peace be upon him).

R. W. Stobart, an orientalist, writes that radiance of Mohammad is visible everywhere. One has to admit that the faith of Mohammad is true when he sees Muslims praying five times a day in Fez (Morocco), Delhi (India), Hedjaz (Arabia), Iran, Kabul, Egypt, Syria and other parts of the world. It is a living faith and will live forever (Islam and its Founder).

But during and after the middle ages, when Muslims paid more attention towards mundane comforts and luxuries, Taqwa slowly ebbed away. Mosques widened but hearts slimmed. Spirituality dropped and minarets grew taller. The worshippers tapered off and sightseers multiplied until the time came about which the Holy Prophet (peace be upon him) had prophesied:

> "Their mosques will be decorated with arts and crafts but devoid of guidance."

CLARION CALL OF QADIAN

Then arrived the man of God, (Hazrat Mirza Ghulam Ahmad of Qadian), to give new life to the mosques. He called the world to unity and God gave him glad tidings about his tiny mosque.

> "This is a blessed mosque to impart blessings. Every blessed work will be done in it". (Baraheen-i-Ahmadiyya, Vol. 4, p. 559)

Explaining this prophecy, The Promised Messiah (peace be upon him) says:

> "This prophecy shows that affairs of a big movement will be done in this mosque. As such, thousands of people have pledged repentance in it. Gems of wisdom are explained in this house of God. Foundations of modern literature are laid here. This is the mosque where crowds of Muslims offer their prayers and listen to holy words and supplicate in it." (Nuzool al-Masih p. 147)

Today the movement started by the Promised Messiah (peace be upon him) has spread in one hundred and thirty countries of the world. Following the footsteps of Ka'aba and the Prophet's mosque, Jama'at Ahmadiyya is busy in constructing mosques all over the world. Their motto is:

> "Mosques shall we construct on the model of prophet's mosque; And make every land the land of Hedjaz."

But the foundation of every mosque must be on Taqwa and it should be well remembered that its beauty is not its towering minarets but its worshippers who have pure and humble hearts. Mosque is not lighted with electric tubes and bulbs but with candles of taqwa and Godliness. This is the real purpose of the mosque.

ETIQUETTE OF MOSQUE

We give below some important aspects of etiquette of mosques prescribed by the Holy Prophet (peace be upon him).

1. Enter the mosque with clean heart and pious intentions.
2. It is better that Wuzu (ablution) is performed before coming into the mosque.
3. Say the prescribed supplication before entering and leaving the mosque.
4. Enter the mosque with right foot and leave with the left.
5. Along with pure and clean heart, one must be properly dressed when coming to the mosque.

6. Enter the mosque in a dignified manner. Spend your time in remembrance of God.
7. It was the way of the Holy Prophet (peace be upon him) that he offered two Sunnats after he entered the mosque.
8. In the mosque, making noise or worldly and business talk is strictly prohibited.
9. To pass right in front of a worshipper is strictly prohibited.
10. It is prohibited to come to the mosque after eating something odorous.
11. At the time of prayer, front rows should be completed first and then rows behind.
12. The rows must be straight, shoulders and feet joined.

CLEANLINESS AND DECORATION OF A MOSQUE

We shall discuss this topic in some detail.

1. It is related by Hazrat Ayesha (peace be upon her) that the Holy Prophet (peace be upon him) has enjoined the Ummah to construct mosques in homes as well as in and around their living quarters and keep them clean and fragrant also (Abu Daood, Kitab al-Salat Bab Ittikhaz al Masajid fi al-Daur)
2. Huzoor personally took interest in the cleanliness and tidiness of the mosque. Once he saw some smudges on the wall of the mosque and cleaned them himself with the branch of a palm tree. (Bukhari Kitab al-Salat Bab Hak al-Bazaq)
3. Once the Holy Prophet (peace be upon him) saw a smudge of spitting on the wall. He was very angry to see it. An Ansari lady scraped it and rubbed some fragrance over it. He was very happy with it and appreciated her. (Nasa'ee Kitab al-Masajid Bab Takhleeq al-Masajid)
4. A lady, Umm-i-Mahjan used to do some service in the Prophet's mosque. One night she died but Sahaba thinking about the trouble of the Holy Prophet (peace be upon him), did not inform him and buried her. Later, when Huzoor learned about it he went to her grave and prayed for her. (Bukhari Kitab al-Salat Bab Kans al-Masjid)

He said that he saw her in paradise due to her service in the mosque. (al-Targheeb wal-Tarheeb Kitab al-Salat Bab al-Targheeb fi Tanzeef al-Masjid)

Following in the footsteps of The Holy Prophet (peace be upon him), Hazrat Omar also used to clean the mosque with his own hands. He would go to Masjid Qabaa and sweep the whole floor of the mosque himself. (Wafa al-Wafa, vol. 2, p. 20)

Huzoor has enjoined to put air fresheners also in the mosque. Hazrat Omar had issued orders that fragrant herbs be smoked in the mosque every Friday. Hazrat Naeem bin Abdullah used to perform this duty regularly. Due to this service, he came to be known as Naeem Mujmar (he who smokes fragrance). (Zad al-Mi'aad, vol. 1, p. 154)

The devotees coming to the mosque on Fridays are enjoined to take a shower and use scent on Friday before going for prayers.

It is also related that the place where The Promised Messiah (peace be upon him) used to lay his head while prostrating (Sajdah) used to remain fragrant for several days. (Seerat al-Mahdi, vol. 2, p. 20)

External cleanliness and decoration affects man's interior. When he will remember God in this immaculate surrounding, his heart will receive wonderful serenity and satisfaction. Truly speaking, the real beauty of a mosque is due to these pious and clean hearts.

I pray that God grant myriad souls to Jama'at Ahmadiyya who pray with immaculate hearts and all its essentials. May God make them harbingers of peace and love for the whole world.

MASJID IN ISLAM AND ITS ETIQUETTE

By: Dr. Rasheed S. Azam, Qa'id Tarbiyyat, Majlis Ansarullah, USA

INTRODUCTION

'*Masjid*' (Mosque) is a sacred place of worship in Islam. (Literally '*mas*' is a touch and '*jid*' is forehead and masjid, therefore, can be any place where you do '*sajda*' (prostration) before God Almighty, your forehead touching the ground as practiced in Salat, Islamic Prayer). One important Hadith from Al-Bukhari further clarifies the meaning of Masjid. The Holy Prophet (peace and blessings of Allah be upon him) is quoted to have said: "I have been granted five distinctions which no Prophet before me was granted including the one that the entire earth has been made for me (and for my Umma) a mosque and means of purity....." One significance of this Hadith is that a Muslim can Pray any place and when water is not available for ablution, he is allowed to perform tayyammum (purifying with sand or dust) before observing his Prayer. This Hadith also signifies that the Holy Prophet (peace be upon him) was sent as a mercy for all the peoples of the world and underlines the importance of the unity of umma and unity of purpose to convey the message of Islam to all mankind.

THE SIGNIFICANCE OF THE FIRST AND THE LAST MOSQUE AT MEDINA

The first Mosque in Islam was built near Medina at Qubba by the Holy Prophet, peace and blessings of Allah be upon him, soon after Hijra from Mecca, and is known as *Masjid Taqwa*, the Mosque of Piety. In the beginning Muslims used to face towards Baitul-Moqaddas (the Holy House of God at Jerusalem, the Masjid apparently built by Solomon for the worship of One God). (Part of the Vision (Kashaf) of the Holy Prophet, peace and blessings of Allah be upon him, referred to in Surah Bani Israel, Chapter 17, was fulfilled during the reign of the second Caliph, Hazrat Umar, may Allah be pleased with him, when Masjid Aqsa (the distat Mosque, now also known as the Dome of the Rock) was completed at Jerusalem under the Muslim rule.) The Holy Prophet was commanded by Allah (in a revelation) to face towards Ka'ba during one Prayer at the Mosque of Qubba. Immediately the Holy Prophet and all Muslims offering Prayer with him turned their face to Ka'ba. This first Mosque at Qubba is also referred to as the Mosque of two Qiblas–*Masjid-Qiblatain.*

Under Allah's command, Muslims now face towards Ka'ba in their Prayers. The Ka'ba is the *Masjidil Haram*, the Sacred Mosque, also known as *Baitullah* (the House of God), constructed by Prophet Abraham and his first son Ishmael. The Holy Quran has narrated this change as follows:

> *"To Allah belong the East and the West. He guides whom He pleases to the right path. And thus have We made you an exalted nation that you may be guardians over the people and the Messenger of Allah be guardian over you. And we did not appoint the Quiblah which thou didst follow except that We might know him who follows the Messenger of Allah from him who turns upon his heels. And this is indeed hard except for those whom Allah has guided. And Allah will never let your faith go in vain; surely Allah is Compassionate and Merciful to the people."* (2:143-144)

When the second Mosque at al-Medina was completed, (known as Masjide Nabwee, the Holy Prophet's Mosque) according to one Hadith from Sahih Muslim, The Holy Prophet, S.A.W., is quoted to have said:

> *"I am the last Prophet and this Mosque of Mine is the Last Mosque"*

Muslims all over the world have built millions of Mosques and will continue to build more. As long as these Mosques are built to worship One God and Muslims turn their faces to *Baitullah* in their Prayer, they are all part of the last Mosque built by the Holy Prophet, S.A.W. Under the same logical principle, there can be a prophet after the

Holy Prophet, S.A.W., 'who obeys Allah and this Prophet' (4:70) and follows the true Islam. This Hadith also explains the meaning of another true Hadith of the Holy Prophet, S.A.W., that 'there is no Prophet after me'. (*La Nabiyya Ba'adi*). No prophet will appear after the Holy Prophet, S.A.W., who will bring any new Law or *Shariah*. Only an Ummati Prophet can come when Allah will so desire.

According to Allah's promise in the Holy Quran and the prophecy of the Holy Prophet in Ahadith, peace and blessings of Allah be upon him, one such Ummati Prophet was to appear as Mahdi and the Promised Messiah in Islam. This prophecy was fulfilled when the right claimant appeared in the person of Hazrat Mirza Ghulam Ahmad of Qadian, India, 1835-1908.

MASJID AND ITS ETIQUETTE

Believers are enjoined to observe Prayer (*Salat*) with other believers in congregation. (2:44) Five obligatory Prayers should be observed in congregation preferrably in a Mosque when there is one. According to reliable Ahadith, Allah bestowes upon you twenty seven times more reward for a Prayer observed in a congregation as compared to a Prayer observed alone by yourself. You earn a good deed for every step you take on your way. After wudhu (ablution), time spent in the Mosque waiting for congregational Prayer is time (considered by Allah) spent in worship and angels join you in seeking forgiveness for you.

Where there are three Muslims present, they can observe even Juma Prayer in congregation. If people would realize the reward for congregational Prayer, they would rush to the Mosque even if they had to crawl to it on their knees like infants.

On entering a Mosque, the following prayer (*Dua'*) should be recited:

> "*Bismillahe Wassalato Wassalamo Ala Rasoolillahe Allahummagfirlee Zonoobee Waftahlee Abwaba Rahmateka*".
>
> (With Allah's name (I enter this Mosque); peace and blessings be upon the Messenger of Allah. O My Allah! Forgive my sins and open the gates of Your mercy for me).

And on leaving the Mosque, one should recite:

> "*Allahummaftahlee abwaba fazleka*".
>
> (O My Allah! Open the gates of Thy grace for me).

No one should obstruct worship of Allah in a Mosque. (2:115) The Mosque, especially Baitul Haraam, is open to all Muslims for worship of Allah.

A Mosque is a House of Allah and primarily is for His worship. When you are in a Mosque, all vain talk is prohibited. Mosque should be kept clean and tidy and use of fragrance is considered desirable. One should enter a Mosque wearing clean clothes and avoid eating or using anything that creates bad smell.

In a Mosque, one should be most considerate towards others and should not jump over others to reach the first row. Sit in the Mosque facing towards Ka'ba. If you are waiting for the Imam for congregational Prayer (or just sitting) recite the following instead of talking:

> "*Subhan-Allahe Wa Behamdehee, Subhan-Allah Hil Azeem*".

MASJID AND REVERENCE FOR THE PLACE OF WORSHIP IN ISLAM

According to the Holy Quran, one of the most fundamental principles laid down in Islam is that there should be absolutely no force or compulsion in religion. (2:257) And all places of worship (including Mosques, Churches, Synagogues, Gurdowaras and other Temples) belong to Allah; so call not on anyone beside Allah. (72:19)

Masjid (Mosque) in Islam is one of the Signs (*Sha'a'ir*) of Allah and believers are commanded:

> *"O ye who believe! Do not desecrate the Signs (that lead to the knowledge and realization) of Allah nor any sacred month nor the animals brought as an offering, nor the animals of sacrifice wearing*

collars nor those (pilgrims) repairing to the Sacred House, seeking favor and grace of their Lord and His pleasure. And when you put off the pilgrims' garb and are clear of the Sacred Territory, you may hunt. And let not the enmity of a people, that they hindered you from the Sacred Mosque, incite you to transgress. And help one another in righteousness and warding off evil but do not help one another in sin and transgression. And take Allah as a shield. And surely Allah is severe in retribution." (5:3)

The Holy Prophet, peace and blessing of Allah be upon him, came as a mercy for all mankind (The Holy Quran, 21:108) with a universal message. (The Holy Quran, 4:80) the message of Islam, therefore, is universal and teaches respect and tolerance towards other religions and their sacred places of worship:

"And who is more unjust than he who prohibits the name of Allah being glorified in Allah's Temples and strives to ruin them? It was not proper for such men to enter therein except in fear. For them is disgrace in this world and theirs' shall be a great punishment in the next." (2:115)

REFERENCES FOR FURTHER READINGS:

1. The Holy Quran, Five Volumes' Commentary: Islam International Publication LTD. (1988) Islamabad, UK.
2. *Roohani Khazain*: 23 Volumes, London, England, 1984.
3. Hazrat Mirza Bashir Ahmad: *Forty Gems of Beauty* (1961). The Ahmadiyya Muslim Foreign Missions Office, Rabwah, Pakistan.
4. John Penrice: *A Dictionary and Glossary of the Koran.* London, 1873. First Edition in Pakistan, Royal Book Co., Karachi, 1986.
5. Thomas Hughes: *Dictionary of Islam.* (First published in 1885). Paperback Second Edition, Rupa & Co., Bombay, India, 1992.
6. Hazrat Hafiz Raushan Ali: *Fiqah Ahmadiyya,* (no date), Rabwah, Pakistan. (Urdu Edition).

History of Mosques in U.S.A.

(continued from page 20)

present site where it was claimed that in order to obtain a permit for construction the cost will be around $100,000 to $120,000 which looked exorbitant merely to obtain a permit, construction thereafter will have another heavy cost. There also were other factors which were described as making the present Mission site unsuitable. The matter was referred to Huzoor. The direction received from Huzoor was (in the circumstances of the case) to dispose of this property and buy in a more central location and closer to San Francisco, e.g., Oakland. It was reported that a railway connection is under construction and the value of the property will go up. It was therefore decided that San Francisco Jama'at should look for some other property which is centrally located and has better communication.

The latest addition is Masjid Baitur Rahman. Its short account is already given in the beginning.

Sixty years back Hazrat Musleh Mauood had appealed for a couple of hundred dollars. By the Grace of God some of the members of our community have contributed in hundreds of thousands of dollars and are still contributing for construction of mosques and mission houses in the United States of America. It is time we should bow our heads before our Creator for the bounties He has showered upon us.

ETIQUETTE FOR OUR MEETINGS

The Late Hazrat Meer Mohammad Ishaq
(May Allah be pleased with him)

We assemble for various reasons. It can be a celebration of happy events or a sad occasion or a gathering to hear a sermon. I wish to highlight the manners we should observe whenever we meet for any purpose.

However, I must point out that certain vices are possible in a company only; for example, it needs two persons to indulge in malicious back-biting. It is, therefore, doubly important that we should be on our guard, especially in a congregation. Most of the following rules have been derived from Quranic teachings and sayings of the Holy Prophet (may peace and blessings of Allah be upon him).

- Approach a meeting place with dignity and grace.
- Do not rush or run. Do not step forward over those already seated. Sit down at the nearest place available.
- Do not do anything indecent or untoward, like pushing the furniture, stretching your limbs or making any distracting noise.
- Do not talk or whisper to the person next to you.
- If you wish to suggest to someone to keep quiet, do not tell him audibly. Do so by miming, by placing a finger on your lips.
- Yawning, belching, cracking finger joints, etc. are bad manners when in a company. Try to control your reflexes.
- Listen to the speakers attentively
- Try to accommondate those who arrive after you. Squeeze yourself and get closer to each other if there are more people and less space
- Do not leave the congregation without seeking permission from the chair, if it is possible.
- Face the speaker and do not look around or [illegible] unnecessarily.
- If you hear a point worthy of notice, make a note of it.
- If you wish to ask a question, stand up and wait until you are invited by the Chair to do so.
- Address the Chair when you have been allowed to speak.
- Do not laugh or giggle if something awkward is committed inadvertently by someone else. (Like dozing off, a slip of the tongue by a speaker, etc.). It could have happened to you.
- After the commencement of the proceedings in a meeting, do not stand up in respect if some distinguished person arrives. Leave these formalities to the chairperson who is in charge.
- Do not go to a meeting if you have eaten some strong smelling food or in dirty stinking dress which might cause offence to others.
- Always go to a congregation after washing and dressing yourself in clean garments.
- Spitting or blowing your nose during a meeting are undesirable.
- Keep yourself in full control, paying attention to the proceedings single mindedly.
- Any furniture, carpet, cushions, canvas enclosures or other gadgets borrowed or bought for the meeting shoud be returned to it's proper place for stowing or transporting. Help the organizers in this task.
- Do not ask anyone to vacate his/her place for you. Similarly do not occupy someone else's seat if he/she has left the meeting for any personal need and is expected to return.
- On your way back from a meeting, seek forgiveness by Istighfar for anything you might have committed, inadvertently or any undesirable thoughts you might have wandered into.

MASTURAT JALSA COMMITTEE 1994

Nazima-e-Ala Masturat .... Amatul: Harim Abdullah (Sadr Lajna USA)

Muntazima-Ala I .... Mubarika Shah Muntazima-Ala II .... Zakia Mahmood

NIZAMAT	NAZIMA	NAIBA
Office and Communication	Mobushra Malik	Razia Jameel Tahira Mansoor (Decoration)
Ziafat	Farkhanda Ahmad	Anisa Hadi NY
Press & Media	Shanaz Butt	Hameeda Haleem
Stage	Naeema Latif	
Audio & Video	Naheed Mahmood	Sarah Malik
Nursery	Samiyya Lateef	
Lost & Found	Zubaida Kaleem	
First Aid	Dr. Rizwana Khokhar	
Discipline Jalsa Gah	Safia Saeed	Nusrat J. Bashir
Drinking Water	Ghazala Rushdie	
Discipline, Prayer Area	Naseera Khan	
Reception VIP	Shakura Nooriah	Aisha Sharif
Exhibition	Nabeela Shakoor	Qanita Kauser
Handicraft	Mansoor Shah	Faheeda Shah
Hygiene & Cleanliness	Tahira Islam Bhatti	
Registeration	Shafqat Khokhar	
Security of Principal & Family	Razia Zafar Amatul Nur Ahmad	Latifa Ilyas
Liaison	Salma Ghani	
Security of Lajna Jalsa Gah	Nusrat Ahmad	Bushra Butt

AFSAR JALSA SALANA .... MASOUD AHMAD MALIK
NAIB AFSAR JALSA SALANA .... SYED ABDUL MAJID SHAH
NAIB AFSAR JALSA SALANA .... ALLAH BAKSH CHAUDHRY

NIZAMAT	NAZIM	NAIB NAZIMEEN
Accommodations and Registration	Mubarik A. Malik	Athar B. Malik Manssor A. Khan
Office Jalsa Salana	Ghulam A. Farrukh	Ahmed A. Hameed Mohammad Ashraf
Transportation and Parking	Martin R. Ahmad	Abdul R. Kolade Kareem Latif
Langar Khan	Dr. Salahuddin	
Hospitality	Zulfiqar A. Chaudhry	Tahir Chaudhry
Nazm-o-Zabt Amoomi	Usman Ijaz	
VIP Reception	Abdul S. Ahmed	Ahmad Haleem Irfan Ahmad Ahmad Saeed Usama Malik
Reporting	Aftab A. Bismal	Syed S. Ahmad
Hazri and Nigrani	Inam-ul-Haq Kauser	
Fazl Mosque	Basharat A. Wadan	Malik H. Khokhar Rasheed A. Sabir
Supply	Ch. Rasheed Ahmad	
Refreshments	Khalid Mahmood	
Lajna Coordination	Maubarika Shah	
Bait-ur-Rahman Mosque	Manzoor Rahman	
Finance	Saeed A. Malik	
Reception	Waseem Haider	

Officer Jalsa Gah .... Dr. Ahsan U. Zafar, Naib Amir II

Naib Officer Jalsa Gah .... Mubasher Ahmad

NIZAMAT	NAZIM	NAIB NAZIMEEN
Program and Gifts	Mubasher Ahmad	Dr. Imran Chaudhry (Stage) Tahir Abdullah (Translation)
Marquees, Construction, Stage & Podium	Shahid Malik	
Decorations	Kaleemullah Khan	
Audio/Video	Abdul Hakim Nasi	Jawad Malik
Electrical & Mechanical work	Tariq Amjad	Kahlil Mahmood
Satellite System	Dr. Qamar Shams	Abdul Aleem
Exhibition & Bookstalls	Lt. Col. Fazal Ahmad	Sheikh Naseer Ahmad (bookstall)
Press & Media	Mian Wasim Ahmad	
Photography	Rashid Arshed	Kaleem A. Bhatti Nizam Mohammad
Tarbiyyat (Discipline)	Dr. Khalil M. Malik	
Salat Arrangements/Azan	Syyed Shamshad A. Nasir	
First Aid	Dr. Nasim Rehmatullah	Dr. A. Mannan Siddique
Passes & Tickets:	Abdus Shakoor	
Maintenance & Cleaning	Nasir Jamic	

INAUGURATION OF BAITUR RAHMAN MOSQUE AND THE 46TH ANNUAL JALSA SALANA USA, OCTOBER 14-15, 1994

PROGRAM

FRIDAY, OCTOBER 14, 1994

9:00 AM: REGISTRATION 1:15 PM: SALAT-E-JUMUA

MASJID BAIT-UR-RAHMAN INAUGURATION PROGRAM

Hadhrat Mirza Tahir Ahmad, Khalifatul Masih IV, Presiding

4:00 Talawat & Translation:..... Abid Haneef

4:10 Poem:..... Zafar A. Sarwar Translation:..... Yusef A. Lateef

4:20 Welcome Address: ..... Sahibzada M.M. Ahmad, Amir, U.S.A.

5:00 Inauguration Address:

Hadrat Mirza Tahir Ahmad, Khalifatul Masih IV

6:00 Refreshments and Dinner

Salat-e-Maghrib & Isha

SATURDAY, OCTOBER 15, 1994

5:15 Salat-e-Tahajud

5:50 Salat-e-Fajar

6:00 Dars-e-Qur'an and Hadith

SATURDAY, OCTOBER 15, 1994

MORNING SESSION (LADIES)

First Session: *..Amatul Hakim Abdullah, Sadr Lajna, U.S.A., Presiding*

9:30 Talawat: Bushra Iqbal
Translation: Salma Chani

9:40 Poem: Badar Khalid
Translation: Saliha Haneef

9:50 Prize Distribution

10:10 *Remembrance of Allah*
Fatimah Haneef

Second Session: *Hadhrat Mirza Tahir Ahmad, Khalifatul Masih IV, Presiding.*

10:30 Talawat: Rashda Hamid
Translation Shakoora Nooriah

10:45 Poem: Naeema Bhatti
Translation: Atiya Bashir

11:00 Address to Lajna by Hadhrat Mirza Tahir Ahmad, Khalifatul Masih IV

12:30 Election of Sadr Lajna

MORNING SESSION (MEN)

First Session: *Maulana Nasim Mehdi, Amir, Canada, Presiding.*

9:30 Talawat: Mubarak Kukoyi
Translation: Musa Asad

9:40 Poem: Ather B.Malik
Translation: Munir Hamid

9:55 *Responsibilities of Ahmadi Youth*
Iftikhar Ahmad

10:00 *Objectivies of Ahmadiyya Jama'at*
Anwar Mahmood Khan

10:25 *Islamic Family Values*
Azher Hanif

Second Session: *Relayed from Ladies Marquee.*

11:00 Address by Hadhrat Mirza Tahir Ahmad, Khalifatul Masih IV

12:30 Lunch

1:30 PM: **SALAT-E-ZUHUR & ASR**

AFTERNOON SESSION ....

Hadhrat Mirza Tahir Ahmad, Khalifatul Masih IV, Presiding.

2:00 Talawat:
Hafiz Samiullah Chaudhry
Translation: Tariq Sharif

2:15 Poem: Rashid Bhatti
Translation: Rahim Agayi Kolade

2:30 A Chorus by Atfal

2:45 Prize Distribution

3:00 Address by Hadhrat Mirza Tahir Ahmad, Khalifatul Masih IV

5:30 Dinner

6:45 Salat-e-Maghrib & Isha

AHMADIYYAT IN JAMAICA

(Nasir M. Malik - National Tablish Secretary)

"I will take thy message to the corners of the earth"

This divine promise was revealed by Almighty Allah to the Promised Messiah and Founder of the Ahmadiyya Movement in Islam, Hazrat Mirza Ghulam Ahmad *(Alaihis Salaam)* more than 100 years ago in a remote village of Qadian, India. It was a time when practically no one knew Qadian, let alone the Promised Messiah. But divine knowledge fully encompassed the significance and scope of the Promised Messiah *(Alaihis Salaam)* and his mission. The world has seen the magnificent fulfillment of this great promise over and over again in the last century as Ahmadiyyat, the True Islam, has gradually been established in 145 some countries around the world. *Alhamdo Lillah.*

I was recent witness of the fulfillment of this wonderful prophecy in Jamaica when, despite the typical opposition, belligerent attitude, abusive language and formal threats from the non-Ahmadi Muslim maulvies, in this case the so-called Islamic Council of Jamaica (ICJ) leadership, Almighty Allah enabled 10 non-Ahmadi Muslim ICJ members and 5 Christians to recognize the truth and join the fold of Ahmadiyyat, the True Islam. One non-Ahmadi Muslim ICJ member had previously joined Ahmadiyyat in August 1994 through mail correspondence and telephone conversations. *Alhamdolillah.*

I had the good fortune to lead a team of selfless Da'een Ilallah on a Tabligh mission to Kingston, Jamaica. Besides myself, this humble team consisted of four members from the North Carolina Jama'at, Mohtarami wa Mukarami Nasir Ahmad Sahib (Jamaica Desk Officer), Faizur Rahman Faizi Sahib, Nadeem Ahmad Faizi Sahib and Syed Naseer Ahmad Sahib. We reached Kingston, Jamaica on the night of Thursday, September 15, 1994. We took available literature (books, flyers, copies of selected articles, audio/video cassettes, etc.) with us for free distribution in Jamaica. I returned home on Monday, September 19, 1994. The last members of our team returned home on Wednesday.

In compliance with the wishes of our Beloved Imam, Hazrat Khalifatul Masih IV *(ayyada hullaho ta'ala benasrehil azeez)* and under the direction of Mohtarami wa Mukarami Amir Sahib, a plan for "Tablish in Neighboring Countries" was developed in January 1994. We started our Tabligh activities in Jamaica in February 1994 when Nasir Ahmad Sahib, President North Carolina Jama'at, was appointed as the Jamaica Desk Officer to implement the Tabligh plan. Our first weekly advertisement was published in "*The Gleaner of Jamaica*", a local English daily newspaper, on Sunday, June 12, 1994.

We received a tremendous response to our advertisements. Nasir Ahmad Sahib and his team, especially Nadeem Ahmad Faizi Sahib, maintained personal contacts (through mail and telephone) with the respondents. It was through this contact and the blessings of Allah that we received our first bai'at in Jamaica on August 10, 1994. *Alhamdolillah.* In view of this overwhelming activity, we decided to visit Jamaica. Prior to our visit we had advertised our public seminars and had personally invited several seekers of the truth to meet us during our stay in Jamaica. We had also requested our Beloved Imam, Mohtaram Amir Sahib and our families and friends to pray for the success of our mission. Our sole trust was in Allah and our best weapon was humble prayers.

During our visit, we started our Tabligh activities with the Juma prayer which was held in a rented hotel hall. Several ICJ leaders and Christian guests watched us perform this sacred obligation. After the prayer, we introduced ourselves and presented the purpose of our visit to our guests and invited questions. Upon this our hostile ICJ members questioned our misrepresentation of Islam, Prophethood of the Promised Messiah *(Alaihis Salaam),* Death of

Jesus Christ, Second Coming of Messiah, Truth of the Promised Messiah *(Alaihis Salaam)*, etc. Our opponents contested and debated all our responses. At this, I respectfully invited the audience to listen to both sides of the issues with open minds and judge the truth for themselves fairly.

At the conclusion of this meeting, while our opponents were visibly angered and frustrated, the general audience openly expressed their dismay and displeasure over the behavior of our opponents and appreciated our patience and self-control. The ICJ leaders left with the notice of a separate meeting with us the next day. The receptive audience, however, stayed with us til late at night and discussed several topics about Christianity, Islam and Ahmadiyyat in detail. We concluded the day by glorifying and praising Almighty Allah for the victory of truth during the day's events and supplicating Him for more help and success the next day.

To boost our morale and courage, Allah *Subhana wa Ta'ala* blessed us with the first bai'at (former ICJ member) of our visit the next day before our public seminar. Buoyed by this success, we jubilantly prepared for the afternoon seminar. To our surprise and concern, the ICJ leaders turned up in even larger number and even more menacing looks. By the grace of Allah, the Christians came in larger number as well. I again had the singular blessing of introducing Islam and Ahmadiyyat to our audience. Our opponents again had the misfortune of raising absurd arguments against us. For example, they objected to our way of reciting the Holy Qur'an. In their estimation, reciting the Holy Qur'an in a melodious voice was a sin. They also accused us of causing dissension in Islam, which according to them was an act of treason punishable by death.

This meeting seemed to have intimidated our guests. The ICJ leaders individually talked to several guests and warned them against us. After the meeting, about 25 ICJ leaders ganged-up on us and gave us an ultimatum that, implementing their Islamic teaching, they will not allow us to continue our activity in Jamaica and that we must follow their leadership (Imaamat). At this juncture, the hotel management had to intervene and evict them from the property as the other hotel guests were being disturbed. Despite the ICJ threat, Almighty Allah blessed us with two more bai'ats of former ICJ members. *Subhanallah.* Again several curious but receptive guest stayed with us til late at night. Again we concluded our day by prostrating before Allah seeking His protection, guidance, grace and mercy.

The next day we had to cancel our public meeting in response to the hotel management's obvious concern for potential disturbance. However, the ICJ leaders did not show up for any further confrontation for the rest of our stay in Jamaica. By the grace of Allah, we continued our private discussions with our guests peacefully all day long for the rest of our stay. On Sunday, we were blessed with five more bai'ats of the former ICJ members. On Monday and Tuesday, we were blessed with two more bai'ats of the former ICJ members and five bai'ats of former Christians. Thus, the seed of Ahmadiyyat was successfully planted in Jamaica. *Alhamdolillah.* May Allah nurture this young plant and make it quickly grow into a strong fruitful tree. May Allah protect and strengthen our new Jamaican Ahmadi Muslim brothers and sisters. May Allah make them firm in their new faith. *Ameen.*

This wonderful outcome of our humble effort was beyond our imagination. But I believe our task has just begun in Jamaica. We need more Waaqfeen-e-Aarzi to visit Jamaica for Tabligh and Ta'leem-o-Tarbiy'yat (for more information in this regard, please contact the writer at (810) 695-3577). Even a mail or telephone contact and friendship can go a long way. The Jamaican soil is very fertile and eager to accept Ahmadiyyat. Poor Jamaicans have been mislead, manipulated and exploited long enough. It is about time we help them, in the name of Allah, see true guidance, get freedom from all bondage and submit to the one and only Allah. May Allah enable us to do so. *Ameen.*

PERSECUTION OF AHMADI MUSLIMS CONTINUES UNABATED IN PAKISTAN

(Report compiled by Mian M. I. Wasim)

In our last issue, we had captioned the continued and unabated religious persecution of Ahmadi Muslims and their plight of being dragged in the courts of Pakistan as "LEGAL SYSTEM OF PAKISTAN AT ITS EBB". Indeed the situation in Pakistan continues to worsen every day. The fundamentalist mullahs continue to collaborate with judges to ensure denial of due process of justice (if any is still left in Pakistan) to Ahmadi Muslims.

Cases with trumped up charges against members of law abiding Ahmadi Muslim minority are just too numerous to mention because they are happening almost on a daily basis.

The government, police and the courts to the highest level continue to disregard even the most basic fundamental Human Rights of the members of the Ahmadi Muslim sect.

Indeed a revision petition has been lodged by the Ahmadies in the Supreme Court of Pakistan against the court's earlier decision upholding certain amendments (for example section 298/c and other similar anti-human rights provisions) of the constitution of Pakistan which are clearly against the spirit of the constitution of Pakistan which at least on paper guarantees fundamental human rights.

However, according to a recently published report in *The Daily Jang*, Lahore, Pakistan, the Interior minister of the government of Pakistan, Naseerullah Baber went on to put his signature on a petition prepared by a special delegation of the fundamentalist mullahs clearly challenging the sanctity of the Supreme Court of Pakistan. Among other things the Minister even declared that "the government...will not allow the Supreme Court to change the said decision..." (*The Daily Jang*, Lahore, July 12, 1994)

Can any civilized government dictate a decision to its Supreme Court? In the light of the above published report it appears the government of Pakistan seems to be headed that way!

We reproduce here below a partial list of the reports received at our office regarding continued persecution and plight of Ahmadi Muslims in Pakistan:

News Report: JUNE 1994:

High Court Rejects Bails of Ahmadies Accused of Blasphemy. Ahmadies Behind Bars for Nine Months.

Mianwali, June 13, 1994: The bail petition of Ch. Raiz Ahmad and the other three Ahmadies of Chak No. 15/D.B. District Mianwali was rejected by the Lahore High Court. The four Ahmadies have been behind bars since November 1993. They were charged under PPC 295/C. The verdict of the High Court was given by Justice Nazir Akhtar who is well known for his anti-Ahmadiyya stance and he had already given verdicts against the Community in other cases.

Assistant Advocate General, Nazir Ahmad Akhtar, representing the state, contended before the court that the truthfulness of the witness could be gauged from the fact that they reported the incident to the Police on the day of occurrence, i.e., November 17, 1993. He quoted various verses from Quran to substantiate his argument that in blasphemy the will of an accused was not considered but the words he passed against the Prophet (PBUH). He submitted that the Supreme Court of Pakistan has declared Article 295/C of the consititution according to the teachings of Islam. He also quoted various books of the Founder of Ahmadiyya Jama'at in his bid to establish that he claimed superiority to the Holy Prophet Mohammad, peace be on him, which is quite contrary to Ahmadiyya beliefs.

During his arguments before the court the Assistant Advocate General offered the accused if they announce that they are not followers of Mirza

Ghulam Ahmad and do not follow his preachings, he will not oppose their bail application.

The court observed that primafacie the language used by the accused constitutes an offence under section 295/C of the PPC which falls within the prohibitory clause of the section 497 of the CrPC. The court further observed that the petitioners have lowered the position of the Holy Prophet, peace be on him, to that of Mirza Ghulam Ahmad who is not a Muslim within the meaning of Article 260(3) (a) of the constitution. The court remarked that Mirza Ghulam Ahmad was planted to serve the interests of British imperialism and anyone who treats him as equal to Hazrat Muhammad (PBUH) dishonors the Holy Prophet.

The court held that according to the allegation made in the FIR the petitioners had stated that Mirza Ghulam Ahmad was a true prophet not in any manner lesser in dignity than Muhammad (PBUH).

The court further held that unfortunately there are writings of Mirza Ghulam Ahmad in which he not only ventured to claim complete equality and identity with the Holy Prophet but also showed disrespect to him.

The court while dismissing the bail application held that in order to avoid prejudice to the petitioners due to delay in conclusion of the trial, the trial court is directed to give top priority to this case over others and make every effort to conclude the trial expeditiously preferably, within a period of three months.

High Court rejects bail applications of Ahmadies.

Lodhran: June 9, 1994: A case was registered against three Ahmadies, Mr. Nisar Ahmad, a missionary of the Jama'at, Mr. Hamidullah Bajwa, Amir Jama'at Ahmadiyya Lodhran and Mr. Mohammad Sharif, on April 28, 1994 under sections 298/C and 295/A. The temporary bail before arrest was secured for all of them from Sessions Court. Hearing for the confirmation of bail application lasted for three consecutive days. On June 7, 1994 the arguments were completed.

During the proceedings it became obvious that the Sessions Court was inclined to reject the bail applications. Ahmadies, therefore, left the court premises in order to avoid arrest and later their bail applications were rejected.

The bail applications were then filed in the High Court of Multan, but the High Court Bench of Multan rejected their bails too. The Ahmadies accused will now have to court arrest before filing after-arrest bail application.

Ahmadies arrested for professing Islam.

Mansehra June 9, 1994: A case was registered against Dr. Munawar Ahmad and his brother Mubashir Ahmad in early June under section 298/C. Both of them were accused of writing 'Islam' as their religion on their Identity Cards application form.

Dr. Munawar Ahmad was not at home so he escaped arrest and his bail before arrest was secured of which the confirmation was expected on 9th June.

Rana Mubashir Ahmad was arrested. His bail petition was filed in the court of Assistant Commissioner Mansehra wherein the dates for the hearing were fixed for 5, 6, 8, and 9, June respectively. But no decision was given. It was learnt that the ladies of this family would also be involved in this case. A delegation of the Jama'at thus met the Commissioner of Abbotabad in this regard.

The Identity Cards on the basis of which this case was instituted were issued to this family in 1982 while anti-Ahmadiyya Ordinance was promulgated in 1984. On 14 June 1994, the bail for Dr. Munawar Ahmad and his brother Mabashir Ahmad were confirmed by the Sessions Court Manssahra. Mr. Mubashir Ahmad was later released after remaining in prison for two weeks. Both of them will face charges as the case proceeds.

Arrested and charged for displaying Kalima and Quranic verses.

Kharipur June 9, 1994: Three Ahmadies at Kharipur, District Gujrat were charged under section PPC

298/C and 295/B. They were all accused of displaying Quranic Verses and Kalima Tayyaba on Ahmadiyya Mosque. One of them, Mr. Aslam, was arrested. After his arrest, his bail was secured. For the other two, pre-arrest bail applications were filed in Sessions Court. Temporary bail was granted and the date for the confirmation was fixed for 8th June 1994, but the Judge went on leave on that date. So hearing of the confirmation of all three Ahmadies was postponed to a later date. Meanwhile the opponents moved a formal appli-cation in the Sessions Court seeking cancellation of their bail. As a result, the bail of one of them namely Mr. Mohammad Aslam, was cancelled by the Sessions Court on 23 June 1994, while the remaining two secured the pre-arrest bail. But on 4 July 1994, the Sessions Court confirmed the bail of one Ch. Maqbool Ahmad but the remaining two, Mr. Aslam and Mr Ejaz Ahmad, who is a missionary of the Community were placed under arrest.

Outrage of Sind Advocate General against Ahmadi journalists.

Cases were registered against Mr. Mirza Mohammad Din Naz, Editor of monthly *'Ansarullah'* and five others at Police station Tando Adam, District Sanghar on Nov. 1, 1993. The cases were registered under 295/A 295/B and 298/C as a result of a complaint lodged by Maulvi Ahmad Mian Hamadi. The above mentioned Ahmadies were accused of publishing an article under the heading of "Teachings of Holy Quran" in the July 1993 issue of the monthly magazine, wherein Quranic verses were also published. It was alleged that by doing so the accused had injured the feelings of Muslims, and they tried to deceive the Muslims by posing to preach the religion of Islam. The Ahmadies charged for committing the aforementioned offences applied for pre-arrest bail in the Sind High Court. The court granted them interim bail on Nov. 15, 1993. Later, the High Court heard the arguments of the defense, and the advocate who appeared for the state, and confirmed the bails of the Ahmadies. It would however be a matter of interest to learn the contentions of the advocate who appeared on behalf of the state. It clearly shows what policy the government persues against the Ahmadies, and belies their claim that they had given equal rights to them. It also belies what they sometimes claim that cases against Ahmadies are instituted by individuals, and government has no part in the process.

The arguments of the advocate on behalf of the state which were quoted in the Sind High Court judgement in this case are quoted hereunder:

"The learned councel appearing for the State has referred to the case repored in 1993 S C M R 17/18 and has argued that because Qadianis or Ahmadies or Lahories are declared non-Muslims, they could not publish the verses of Holy Quran and because the publications are made by non-Muslims the same clearly amount to a deliberate and malicious act intended to outrage religious feelings of Muslims, defiling of the Holy Quran and uttering words with deliberate intent to wound religious feelings. The learned counsel have referred to various portions of the judgement of the Honourable Supreme Court and the main thrust of their arguments was that because the applicants are non-Muslims they could not publish such articles as they were under the Constitution, restrained fom directly or indirectly posing as Muslims or claiming legal rights of Muslims. The learned councel had even objected to the very word "Ansarulla" which means "Helpers of God" and applicants who are admittedly non Muslims cannot claim themselves as helpers of God."

Firing on Ahmadi Worshippers:

Karachi April 27, 1994: Guns were fired on Ahmadiyya Mosque Aziza Abad, Karachi through a window on April 4, 1994. When the firing was made, there were some worshipers waiting for prayers in the Mosque, while some others were still coming in. The window through which the firing was done was closed at that time. The unidentified assailants fired blindly, right at the time when prayer were schedualed to start. The prayers however started about two minutes late. Therefore there were no serious causualties. But a bullet brushed the head of one Mr. Saghir Ahmad causing him injuries. Two other Ahmadies Ch. Sharif and Muhammad Ahmad also sustained

some minor injuries by broken glasss. Mr. Saghir Ahmad was taken to the hospital where he was treated. His wounds on the head had to have ten stitches.

News Report: July 1994

Imprisioned for preaching

Lodhran: A case was registered on 28th April 1994 against three members of the Ahmadiyya Community Lodhran under section 298/C. They are Mr. Hameedulah, District Head of the Ahmadiyya Community, Chaudhry Mohammad Sharif and Mr. Nisar Ahmad, an Ahmadiyya Missionary. They were all accused of preaching their faith. The appeals for their bail before arrest had been rejected by the Sessions and High Court. Later two of them, Mr. Hameedulah and Mr. Chaudry Sharif, were released on bail after arrest on 17th July 1994, whereas the Ahmadiyya Missionary, Mr. Nisar Ahmad, is still behind bars after his appeal was rejected. He is presently in Bahawalpur Jail.

Proceedings against Ahmadies.

Rabwah: 42 Cases against different members of the community came up for hearing on 3rd July 1994 at Resident Magistrate's Court Rabwah. The next date of hearing is 4th September 1994. Forty (40) cases came up for hearing on 17th July 1994 at the same court against variuos Ahmadies. The next date of hearing is 24th September 1994.

Booked for reciting name of God.

Bhakkar: A case was registered on 20 July, 1994 against Mr. Dabeer Ahmad Sheikh of Chak 62/M.L. (District Bhakkar) under section 298/C. He was accused of reciting BISMILLA-HIR-RAHMANIR RAHIM, i.e, a Quranic verse which means 'In the name of Allah the Gracious, the Merciful, before delivering a speach on June 29, 1994. He was also accused of saying ASSALMO ALAIKUM to the audiance which means "Peace be unto you all". The speach was delivered in a meeting organized by District Counsel Bhakkar on the subject of 'Family planning' where Mr. Dabeer Sheikh was also invited to speak. The complaint against him was lodged by the local president of Tahaffuz Khatm-e-Nabuwwat Orgaization and the District Inspector of legal branch of the Police ordered that a case be registered.

Harassment Campaign Against Ahmadies.

Faisalabad: Ahmadies of chak 563 and those living around Nankana are constantly facing harassment by the opponents. Social boycott prevails and hatred is preached against them day in and day out. On 22nd June 1994, a cricket team from Chak 563 went to play a match with Chak 560. These boys were stopped on the way and maltreated. Fire arms were also used against them. Police were of no assistance.

Senior House Office (S.H.O.) refused any help to Ahmadies. A few days later two Ahmadi youth, Mr. arif and Mr. Tariq Ahmad, werre beaten mercilessly, abused and disgraced publicly while passing across Chak 562, Police were informed but no action was taken by them.

Campaign Against Ahmadies.

Sialkot: A wave of opposition and ill treatment of Ahmadies has been stepped up in Tehsil Daska of District Sialkot. Recently an office of an Anti Ahmadiyya Organization has been opened in village 'Sian' of District Sialkot under the name of Majlis Tahaffuz-e-Khatme Nubbuwwat. Wall posters are pasted against Ahmadies and hatred is preached against them in pamphlets which are distributed among the public.

Ahmadies are opposed for listening to Sermons of Supreme Head of the community transmitted through satellite from London.

At another place in District Sialkot, there is a small Ahmadiyya Community in the Village Syedanwali Gharbi. Their Mosque has been forcibly occupied by the opponents 1 1/2 months ago. The President of the Community and his two sons were also manhandled and disgraced publicly.

From the Press

Minister of Interior declares to quit if Supreme Court rules in favor of Qadianis.

Islamabad: Federal Minister of Interior, Gen. (R)

Nasirulah Babar, has assured the Ullema on sit-down strike in front of Supreme Court building that a decision on an appeal by Qadianis will be taken promptly. He said government will fully support Mullahs to see that Supreme Court upholds its decision against Qadianis. He said in case of any amendment in its 1993 decision, he will resign. This assurance was given to a delegation of 12 Ulema which met him under the leadership of Maulvi Manzoor Chinioti.

On this assurance the Mullahs called off their sit-down strike upto 10th August.

Maulana Azam Tariq (MNA and leader of Sipah-e-Sahaba) told the minister that Ulema have their reservations against the appeal filed by Qadianis in the Supreme Court.

Ulema doubt that the government is under pressure from United States and seems to support Qadianis in this regard.

The Minister said that one of the judges (Saad Saud Jan) was thought to be a Qadiani and therefore, he was not made Chief Justice.

He assured the Ulema that Government will support them against Qadianis in the court.

On a question from Manzoor Chinioti, the Minister told him that he (the Minister) is not a Qadiani. So much so that there is not a single Qadiani even in my village.

(The Daily Khabrain, July 12, 1994)

Lahore: (Press release) According to a press release issued by Jamia Arabia, Nasirullah, Khan Babar, Minister of Interior, visited a group of Ulema outside Supreme Court, while they were on a sit down strike there, and inquired about their demands. A group of 12 Ulema had a dialogue with the minister in the Committee Room and assured them in writing that the government will fully act upon the decision made by Supreme Court concerning Anti-Ahmadiyya Ordinance and will not support any proposed change in the Ordinance. Ulema agreed to the assurance and called off their sit down strike.

(The Daily Khabrain, July 14, 1994)

If Supreme Court Decides in Favor of Qadianis, I shall Resign–Minister of Interior

ISLAMABAD (Staff Reporter): Federal Government will make sure that Supreme Court takes its decision on an appeal against Anti-Ahmadiyya Ordinance by 10th August. If nothing is decided by then the government will support protest campaign of Ulema against Qadianis. This was said by Federal Minister of Interior Maj. Gen. (R) Nasirullah Babar, while talking to a delegation of Ulema which was invited by him for discussion. The Minister said we are Muslims and, therefore, will not allow a decision in favor Qadianis. If I am not able to uphold the previous decision of the government against Qadianis, I shall resign. It is not a political matter, it's a religious matter and we support Ulema in a religious matter. He said that investigation is being done about the statement given by Federal Law Minister, Syed Iqbal Haider, in which in he had recommended an amendment in a law concerning punishment of Qadianis.

(The Daily *Naw-i-Waqt*, Lahore, July 12, 1994)

Report of the *Daily Jang:* The Revision Petition by Qadianis against Supreme Courts decision shall be heard very shortly or I shall quit otherwise. (Nasirullah Babar's written assurance to Ulema)

The Ulema put off their protest at Interior Minister's Assurance.

The Minister assures the protesting Ulema who were sitting doggedly on the Constitution Road that he will meet the A.G. today and ask him to fix a date immediately for hearing the appeal.

Islamabad (Jang Rep:): The Ulema all over the country have put off their protest at the assurance of Interior Minister, General (Rtd). Mr. Naseerullah Babar that the appeal lodged by Qadianis, against Supreme Court's decision shall be heard very shortly. The Ulema in large number sat doggedly in front of the S.C.'s building, holding the view that despite the rejection of Qadianis's, appeals by the H.C. as well as Supreme Court against the anti Qadiani Ordinance, the hearing of Revision Petition lodged by Qadianis

was being delayed and the government was not taking effective steps to defend the Ordinance. The Ulema expressed their apprehension that the government was disinterested in this matter due to foreign pressure, thus posing threat to the long struggle of the cause of Khatm-e-Nabuwwat.

Those Ulema were sitting doggedly on Constitution Avenue where two or three speakers had expressed their anger when the Federal Minister (Rtd) General Naseerullah Babar arrived at the scene and invited the delegation of Ulema to a dialogue in his office. So a delegation was formed immediatly comprising of following members:

1. Maulana Manzoor Ahmad Chinioti
2. Maulana Azam Tariq (M.N.A.)
3. Allama Khalid Mahmood of London
4. Maulana Abdullah
5. Maulana Mohammad Ajmal Qadri
6. Maulana Mohammad Ishaq Nazeeri
7. Maulana Hussain Ali Towhidi
8. Maulana Seyyed Chiragh Deen Shah
9. Maulana Qari Abdul Malik
10. Maulana Abdul Ghani Naqshbandi

These Ulema met the Minister in the Committee room of the Parliament House and had a lengthy discussion and expressed their apprehensions that the government's indifferent attitude and the delay in the hearing of this petition damaged the cause of Khatm-e-Nabuwwat. They insisted upon the extensin of Mr. Justice Ch. Abdul Qadeer so that he himself should hear this appeal as he was the one who wrote the historical decision (against Ahmadies). The Federal Minister said that the oath which was taken by the members of Assembly include their faith in Khatm-e-Nabuwwat and the same oath is taken by the judges who are always replaced by one another. The system of justice exists in the country and the Government would not like to set a precedence of this nature that a judge should write a decision and the same judge should hear the revision petition. He said that the nation was proud of Mr. Bhuttto for having declared the Mirzais (Ahmadies) a minority. He assured the delegation that he will discuss the matter with Attorney General the same evening and will make sure that a date is fixed soon for hearing. He also said if the Ulema had brought this matter into Government's notice earlier it would have been sorted by then. Now that Mr. Justice Abdul Qadeer is retiring on Tuesday it was not possible to form a bench under his chairmanship. Given their decisions with regard to Khatm-e-Nabuwwat, the Qadianis are raising this issue with reference to Basic Human Rights and are propagating abroad under the same excuse. He said "we believe the position of the Qadianis is just that of fake currency. The Government is obliged to provide security to life and property of every citizen but not to fake currency". The Federal Minister appealed to the Ulema not to create law and order situation as the Government fully supports their standpoint. Already the Ulema have cooperated during the Muharram but this is the time when in view of the present situation in Kashmir, the enemies can create problems for us. At this point the Ulema demanded from the Minister to put down his promises in black and white which the Minister agreed to and assured the Ulema of signing any document they will prepare. The Ulema prepared the following draft pledge (which the Minister signed):

"I, being the Minister for Interior Affairs, assure the Ulema's delegation that the revision petition filed by the Qadianis against the Supreme Court's decision of 1993 shall be heard shortly. The Government shall fully support the above mentioned decision in defence of the anti-Qadiani ordinance and will not allow the Supreme Court to change the said decision as this is the most sensitive issue of Pakistan in which any alteration is beyond the imagination of Muslims."

The Ulema put off their protest campaign as soon as the minister signed the "Declaration". The Ulema asked the Minister again as to what should happen if the Government did not abide by this written promise? The Minister said he would resign from his post. The Ulema warned him if the promise is not fulfilled till 10th of August, they will make further plans.

(The *Daily Jang* Lahore 7-12-1994)